

A GRADUATED
PĀLI COURSE

BY

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College • Mount Lavinia Ceylon



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THIS VOLUME

IS RESPECTFULLY DEDICATED

TO

THE HON'BLE SIR S C OBEYSEKERA, C M G , M L C

AS A TOKEN OF GRATITUDE AND ESTEEM FOR HIS EFFORTS TO PROMOTE
ORIENTAL STUDIES IN THE ISLAND

BY

THE AUTHOR.

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INTRODUCTION

Pali was the language spoken in the sixth century B.C. in Magadha a country in Northern India. At that time it was called Magadhi and the term Pali was then unknown. The Buddha, whose teaching was addressed to all classes of humanity regardless of rank and colour used this language for His discourses. These discourses have from that day been handed down first orally and later in writing in the same identical language, although the language of the country of Magadha in course of time underwent a great many changes. At first these changes resulted in a division into three forms — Magadhi the language of the court and cultured people, Ardhamagadhi the language of the merchants and common people and Suddhamagadhi the pure Magadhi which came to be called Pali and which was as stated above the language in which the Buddha preached His doctrine and in which the Buddhist Scriptures have been preserved.

The existing Pali literature is so extensive and of such vital importance that it is of immense value to the philologist, the historian, and the student of folklore, science, philosophy, psychology and comparative religion.

As to the age of the Buddhist canonical books the best evidence is the contents of the books themselves—the sort of words they use the style in which they are composed and the ideas they express.

The Pali literature may be specified under five heads — First the Buddhist scriptures commonly known as Tipitaka secondly the Commentaries or Aṅguttara of Buddhaghosa thirdly Tīkās or Sub-Commentaries to the works of Buddhaghosa fourthly, the books on Dhamma or Paṭisambhāsa as written by various authors before and after Buddhaghosa and fifthly, historical, grammatical and medical works varying in date from the second or third century down to the present day.

The language of the Tipiṣaka is in the best and purest form of Pālī while the language of the commentaries comes second. Although the language of the rest also can claim to be pure Magadhī yet it is in a sort of modern form. Besides these there are some later works or Pakāsanas such as *Haṭṭhavanagalla*, *Vihāravāṇa*, *Jinalankara* etc. in which the language differs much in style words and expressions from the former as they have borrowed them from the Sanskrit classical works such as *Kaḍambanī* etc.

At present Pālī is a dead language its survival to the present day being due to the Buddhist scripture and literature. Inscriptions in dialects of Pālī dating back to the third century B.C. have been discovered in Orissa Behar Allahabad, Delhi the Punjab Guzerat and Afghanistan. Prof. Rhys Davids has in his latest work entitled *Buddhist India* pointed out from the Asoka edicts many passages which are found in the Buddhist Canon and he also says that some time before the date of the inscriptions (roughly speaking before the time of Asoka the Great [272-232 B.C.]) there was a Buddhist literature in North India where the inscriptions are found.

There is no doubt that Pālī had its own written characters which are now no more used. But now in writing Pālī different kinds of characters are used according to the country in which the works are written. Sinhalese in Ceylon, Burmese in Burmah, Cambodian in both Cambodia and Siam, Roman in Europe etc.

The Pālī language has three principal grammars viz. *Kaccīyana*, *Moggallīyana* and *Saddanā*. *Kaccīyana* deriving its name from its eminent author *Kaccīyana Mahāthera* is the oldest and most systematic of Pālī grammars. On this work are based many grammatical works and commentaries written by subsequent authors of which *Bālavatīra* and *Mahārūpasiddhi* are equally important and useful to students. As help to the *Moggallīyana* there are *Pyogesiddhi*, *Moggallīyanavuttā* and *Padasādhana* while to *Saddanā* there is no work of such a kind.

The grammar of the Pāli language is divided into seven parts viz — Sandhi, Nāma, Samāsa, Taddhita, Akkhyāta, Kitaka and Kiraka

- (a) Sandhi the combination of letters according to the rules
- (b) Nāma Substantives with their declensions, etc
- (c) Samāsa combination of two or more words whose meaning is condensed into one idea
- (d) Taddhita formation of words from nouns by certain affixes
- (e) Akkhyāta verbs with their conjugations
- (f) Kitaka formation of nouns declinable and indeclinable participles from verbal roots
- (g) Kiraka constructions of nouns with verbs

There are four parts of speech in Pāli —

- (i) noun
- (ii) verb
- (iii) upasagga prefixes
- (iv) nipata indeclinable particles or prepositions

The nouns are sub divided into four classes —

- (a) nouns of one gender
- (b) nouns of two genders
- (c) nouns of three genders
- (d) nouns of no gender.

In Pāli the roots are nearly identical with those in Sanskrit and are divided into different conjugations, just as in Sanskrit, by Vikarana affixes or characteristic letters added to the roots before the terminations. In Sanskrit there are ten conjugations

of which the three answering to the 2nd 3rd and 6th in Sanskrit are known in Pali. Therefore there are seven conjugations in Pali and they answer to the first fourth fifth seventh eighth and tenth classes of the Sanskrit verb thus —

	Pali Class	Vikarana affixes	Place in Sanskrit
1	Bhuvādigana	a	1
2	Rudhādigana	a	7
3	Divādigana	ya	4
4	Suvādigana	no nu and unā	5
5	Ḥyādigana	na	9
6	Tinādigana	o yira	8
7	Curādigana	e aya	10

It can be reckoned that the 2nd 3rd and 6th conjugations of the Sanskrit verb are comprised in the first Pali verb which also occupies the same place in the Sanskrit classes. According to Moggallāyana there are eight conjugations in Pali with the addition of *Caha* as a separate one which is included in the fifth by Kaccāyana.

There are two sets of conjugational terminations in Pali as in Sanskrit — *Parassapaṇa* words for another and *Attapaṇa* words for one's self. But it seems that there is no distinction in their use. The first conveys a transitive sense the action passing to another (*parassa*) and the second bears a reflexive sense the action reverting to one's self (*attano*) but in practice they are used indiscriminately *parassapaṇa* being used much more frequently in the texts.

There are three persons in Pali as in Sanskrit also though they are somewhat different from those of the Western grammars. The Eastern grammarians begin with the third person and therefore they call it *Paṭṭama Puriso* the first person they treat of the second next and name it *Majjhama Puriso* the middle person and the first they designate *Uttama Puriso* the highest

or chief person In order to avoid this confusion we have used the terms ordinarily employed by the Western grammarians viz the first second and third persons

When two or more nominatives of different persons have one verb in common the verb takes the termination of the first person plural but if there be no nominative of the first person the verb takes the termination of the second person plural

Examples —So ca tvaṃ ca ahaṃ ca pacāma = we cook

So ca ahaṃ ca pacāma = we cook

So ca tvaṃ ca pacatha = you cook

Pali has nearly all the tenses known to Sanskrit viz (1) *Vattamana* present (2) *Pacāmi* imperative (3) *Sattami* potential (4) *Parokkha* (5) *Hiyattani* (6) *Ajjatani* [all denoting the past] (7) *Bhaviṣṣati* Future and (8) *Kalatiṭṭhi* conditional There is some difficulty in reconciling the Sanskrit Praeterites with the three past tenses in Pali This arises from the promiscuous use of two at least of the three Praeterites both in Pali and Sanskrit and also from the confused definitions of different grammarians

According to Pali grammarians the three past tenses have a clear synthetical distinction which does not appear to exist in modern Sanskrit Although in the former all the three tenses express the past yet they are for three different periods of the past i.e. the *Ajjatani* is for the 'time past within the current day the *Hiyattani* is for the time recently past beginning with yesterday and *Parokkhā* is for the time past unperceived (by the narrator) i.e. an action past at a time of which the narrator's senses have no perception or in other words action indefinitely past This last is met with in the Buddhist Scriptures in one instance only namely in the *Jātaka* as follows — *Tatthappanado tumulo babbuṃ*

But for 'babbuva' in the commentary Buddhaghosa gives the meaning of 'abosi' which is Ajjatani third person and means became. Therefore it can be considered that this has been used in the sense of Ajjatani.

The Pali *ajjatanī* which is regarded as "the praeterite of to-day" or action which has taken place during the current day appears to us to be 'the present perfect' as *amatus* in Latin the *Hijattani* 'the past definite' and the *Parokkhi* "the indefinite past." But the *Hijattani* and *Ajjatani* may be reckoned as the past tense in general. These two can be used in an imperative negative sense without regard to tense when the verb is combined with *mā*.

Examples —

Mā gami or *mā gami* let him not go or do not go

Mā vaca or *mā vadi* let him not say or do not say

The *Bhavisanti* is sometimes used in the sense of past —

Anukajjatisamstray Sandhivissay I have run through many existences

The Pāṇcanī terminations can be added to those of the *Bhavisanti* when a wish regarding the future is to be expressed. Example — *Agacchatu me mātā maraṇessatu* May my mother come and take me

The conditional or as it is generally known to the European grammarians the subjunctive mood, has the meaning of the potential, when cause is indicated as well as consequence or when one act or condition is contingent upon another act or condition, whether the cause or consequence be past or future. In this sense the *Sattani* can also be used for both the clauses or so retains the *Sattani* for one clause while for the other *Kalitipatti* or the *Kalitipatti* for both clauses as mentioned above.

Examples

- (i) Sacc Sankhārā niccā bhavēyyuṃ na nirujjheyyuṃ
If the Sankhāras (aggregations) were permanent they
would not perish
- (ii) Rupaṃ ca kho idam bhikkhave attā abhavissa nayidaṃ
rupaṃ ābhīdhiya saggaṭṭeṃya were this form O
Bhikkhus the self, this form would not be subject
to diseases
- (iii) So ce taṃ yānaṃ alabhissī gamaṃ agacchissī if he
could get that vehicle he would go to the village

According to English notions Pāli contains five moods
They are the Indicative (consisting of Vattamaṇa Parokkha
Hiyattani Ajjatani and Bhavissanti) the Imperative (Paṭicami)
the Benedictive or the Optative (included in Paṭicami and
Sattami) the Subjunctive (the Sattami and Kāṭipatti) and the
Infinitive

Participles are two viz the declinable and the indeclinable
participles The indeclinable participles are named by the
modern European grammarians as gerunds When one agent
performs more than one action the previous act or acts are
denoted by this participle which is reckoned by the Eastern
grammarians as *Pibbakriya* the previous act or verb while the
final verb is called *Aparakriya* So this may be called either
previous verb or indeclinable participle This shows either the
complexion of the previous act or acts of the same agent or the
cause of the final act when the previous and final acts are
performed by different agents

Examples —

So danay datva Sīlay rakkhitva sagge nibbatti He having
given alms and practised precepts was born in heaven

Sīhag dīsvā bhāyag appajjati from seeing a lion fear
arises

This applies not only to the past tense but also to the present and the future tenses. Then it may be translated by the same tense followed by the conjunction and

Examples —

Brāhmaṇo devasikāṇa alaharāṇa gantvā rodati

The brahman goes daily to the cremation ground and cries

Bhadde ahaṇa Samanāṇa Gotamaṇa nimantetvā pañhaṇa
pucchissāmi

Darling! I shall invite the recluse Gotama and ask a question
(from him)

The declinable participles are divided into two active and passive and they apply to all the tenses. They resemble adjectives in many respects as they must agree with the word they qualify in the same way as adjectives in gender number and case. The active past participle can be used as a final verb and then it agrees with the subject in gender number and case

Examples —

Tisso Svatthiṇa gata Tisso went to Svaththi

Ihama Birinasiṇa gata Ihama went to Benares

Although several modern Pāli grammars have been published they do not in the author's opinion serve the same purpose as the present one. Almost all of them presuppose a knowledge of Sanskrit or go too much into details bewildering the learner. The plan of this work has been selected as the easiest one to give a good knowledge of the fundamental rules of Pāli grammar either with or even without the help of a teacher. A thorough study of this book ought to enable any one to translate Pāli works into English. As an additional help however a second book will be published giving more detailed information on difficult points principally on verbs idioms and syntax

To compose this little book, I have gathered materials from almost all the ancient Pāli Grammars such as Kaccāyana Moggallāyana Saddanāṭi Mahārupasiddhi Padasiddhana Bālavatara Subhōdhika Tikā the modern Pāli Commentary to Bālavatara by the illustrious Oriental scholar, the late Venerable H Sri Sumangala the founder and principal of the Vidyodaya College and the contributions to Kaccāyana on verbs by the late Hon ble Mr James De Alwis all of which were of immense value to me

This book consists of 40 lessons Each lesson contains four parts —(1) Grammar (2) Vocabulary (3) Pāli sentences for translating into English, and (4) English sentences for translating into Pāli—both intended to exercise the student in the rules of grammar given in that lesson It contains as much grammar as is used for all practical purposes if not more

I have adopted the style and plan of Sir Bhandakara's first and second books of Sanskrit and also the terminology of the English grammarians of Pāli but I have strictly followed Kaccāyana Mahārupasiddhi and Bālavatara Most of the rules are mere translations of Pāli Suttas (rules) adopted by the ancient grammarians My object in composing this book is to give as much a Pāli reading book as a book on Pāli grammar in other words not only to teach grammatical forms to the student but also to enable him to get acquainted with Pāli literature I have therefore in addition to the sentences composed by myself given in nearly all the lessons a good many extracts from the Sacred Pāli texts such as Dīghanikāya Majjhimanikāya Aṅguttaranikāya Saṃyuttanikāya Suttanipita Suttasāṅgaha Dhammapada Pārāyāpitr Mahāvagga from the commentaries such as Dhamma Padaṭṭhakathā and from other Pāli works such as Visuddhimagga Hatthavanagalla Vihāravagga Dāṭhāvagga and Mahābodhivagga With the same object two extracts in prose and one in poetry are given at the end One of the former is from the Jātakatṭhakathā and the other from

the Majjhimanikāya, while the practical piece consists of stanzas culled from Dhammapada and Saṃyuttanikāya.

It now only remains for me to express my deepest debt of gratitude to my two affectionate preceptors, the Venble W Sri. Siddhārtha Dharmapala, High Priest and Principal of the Palama Dhamma Cetiya Oriental College, Ratmalana, Mount Lavinia, whose premature demise in January 1911 deprived the Buddhist Sangha of one of its brightest ornaments and to the eminent Oriental scholar, the Venble Tipitaka Vācissarīcariya Sri Samissara, High Priest and Principal of the Vidyodaya Oriental College Colombo. It was at their hands that I received my Oriental education much help and encouragement in the study of English and, also, invaluable assistance in compiling this work.

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I must avail myself of this opportunity to express my indebtedness to the Honble Sir S C Obeyesekere M.L.C., Dr Paul Dahlke, the author of the "*Buddhist Essays*" Messers J. R. Guneratne J. I. Mudalhar of the Governor's Gate S D

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press

S S

Porana Dhamma Cetiya Oriental College

Patrolana Mt Lavinia 26th July $\frac{2456}{1912}$

ERRATA AND CORRIGENDA.

Page	Para	Line	For	Read
7	2	4	No cumbāma	Cumbāma no
7	2	10	Vo higsatha	Higsatha vo
12	2	7	<i>Dat & Gen Plu</i>	
			Varismay	Varinay
19	1	5	(16th sentence) tūmay	tūmay
19	2	11	(sentences) 10 11	20 21
20	4	5	Ki+na+mi-Kigami	Ki+na+mi=Kina mi
21	2	6	(18th sentence) Kikaro	Kinkaro
21	"	10	(21st sentence) Vanda	Vanda. ✓
23	1	8	Nettay u	Nettay n
23	2		The words 1st conjugation	should be read after
			Kara Apa and Tanu which belong to the	
			6th conjugation	
24	1	4	tabni	tabhi
24	2	2	(sentence 1) Vāna.	Vāna
24	2	3	(sentence 3) pithay	pithay
32	"	7 8 9	Kaññāyo	Kaññāyo
37	3	7	Hettha below	Hettha below
40	1	3	accayo w	accayo w
40	1	16	hato	huto
43	2	9	upciyate	upaciyate
48	3	18	(sentence 11) diyante	diyante
53	1	6	(10) Kukkutinay	Kukkutinay
53	2	16	(19) for Takkasā	to Takkasā
54	4	6	chikkhave	bhikkhave ✓
54	4	7	luddhu	luddhu
55	1	"	bhūmhi	luddhūmhi ✓
57	1	7.	1st c & 7th c	1st c causal ✓
60	2	2	Si 7th c	Si 1st c
61	2	2	Acuṇṇa ad	Acuṇṇa ad

Page	Part	Line	For	Read
✓ 62	1	7	(sentence 25) pavississam	pavississimā
✓ 62	2	—	(8) arms	alms
✓ 66.	2	—	abl rūñā	rūñā
✓ 67	2	10	and when if not dropped	and if not dropped
✓ 68	1	2	Dama 7th c	Dama 1st c cau sal
✓ 69	1	2.	(a) Command —	(a) Command —
✓ 69	1	—	(sentence 16) patthehi	patthehi
✓ 70	2	5	(1st p plu) pacumase	pacumase
✓ 75	1	8	propagate	propagate
✓ 75	2	11	rajasmay	rajasmay
✓ 77	2	1	sudha	sudha
✓ 80	1	10	to inaugurate	to inaugurate
✓ 85	2	3	Agatā	Agatā
✓ 86	2	2	to cause to fix	to cause to fix
✓ 90	2	10, 16	kara 7th c	kara 6th c
✓ 91	1	27	kara 7th c	kara 6th c
✓ 92	2	27	(sentence 18) jñāṇīya	jñāṇīya
✓ 92	2	29	(19) asamādhina	samādhina
✓ 93	2	2	u — abhibhu	u — abhibhu
✓ 94	2	11	apa 6th c	apa 4th c & 6th c
✓ 96	1	20	(sentence 24) Mahimuni	Mahimuni
✓ 96	2	5	(4) u in m age	thū 1 in age
✓ 98	1	9	Loc sālabyan	sālabyan
✓ 98	3	8	Loc	omū unist
✓ 103	2	6	Loc kṛtya	kṛtya
✓ 104	1	6	1st c (causal) to come	1st c (causal) to shine
✓ 104	1	24	Vanno	Vanno
✓ 104	3	3 5	Ruca 7th c	Ruca 1st c causal
✓ 109	3	14	Bhūta Jñe	Bhūta 2nd c
✓ 112	2	21	Pañca lisaṇa	Pañca lisaṇa
✓ 114	2	7	Paṭha āvayā	Paṭha āvayā n.
✓ 114	1	8	Paṭha āvayā	Paṭha āvayā
✓ 121	2	13	(sent no 10) to make Ghosakaḥ	to make (imp) kill Ghosaka

Page	Para	Line	For	Read
122	1.	3	and Artificial	and the Artificial ✓
123	1	20	celibate life	a celibate life ✓
124	3	5	abhava	abhava ✓
124	3	5	alibavu	alibavu ✓
125	5	3	(2nd plu) bhavissattba	bhavissatha ✓
126	2	1	Imprative	Imperative ✓
128	2	1st	word Marabudhanag	Marabandhanag ✓
129	2	1	Substantive participles	words ✓
129	3	1	yuja 2nd & 3rd c	yuja 2nd c ✓
132	3,	7	vikaro	viharo ✓
132	3	11	Pandan	Padag ✓
132	3	12	(atthaya bhutag)	(atthaya bhutag) ✓
132	5	2	cora bhyag)	corabhayag ✓
132	7	2	Rañño asso	Rañño asso → rjasso ✓
133	4	1	Rupe sañña = rī pu aññā	Rupe saññā = rupa saññā ✓
133	5	1	Cammag	Cammag n ✓
134	1	14	Ñati f	Ñati m ✓
134	1	25	Patt	Patt
134	1	29	Tapag	Tapag n ✓
136	1	(sentence 19	patighataya	patighataya ✓
139	1	1	omen	omen characteristic ✓
139	1	6	Aloko n	Aloko m ✓
144	2	9	pajjati	pajjati. ✓
145	2	2	a with	1 1st c with
151	2	10	doner	donor ✓
152	5	1	una	ana ✓
156	1	9	the nature of	the nature of
167	1	2	the bava	the bhava ✓
164	3	11	the rice having cooked is eaten	the rice having (been) cooked is eaten
165	1	5	preaches doctrine	preaches the doctrine
171	2	10	or thing	or a thing ✓
174	1	20	Gotami give	Gotami' give
174	2	2	aharapetva	āharapetvā

Page	Para	Line	For	Read
176	1	2 3	thapa 7th c	thā 1st c causal
178	1	11	aloko	loko
178	1	3	ayasmantu	ayasmantu
179	—	5	Kamatanha	Kamstanhā f
179	—	13	Sammaditthi	Sammaditthi f

ABBREVIATIONS

<i>act dec p</i> = active declinable participle	
<i>act dec p p</i> = active declinable perfect participle	
<i>act p p</i> = active past participle	
<i>card</i> = cardinal	<i>caus</i> = causal
<i>dec pass p p</i> = declinable passive past participle	
<i>def past 3rd per</i> = definite past 3rd person	
<i>imp dec p</i> = imperfect declinable participle	
<i>imper</i> = impersonal	<i>inde indec</i> = indeclinable
<i>inde causal p p</i> = indeclinable causal perfect participle	
<i>inde p p</i> = indeclinable perfect participle	
<i>indef past 3rd per</i> = indefinite past 3rd person	
<i>inf infin</i> = infinitive	
<i>inst</i> = instrumental	
<i>interj</i> = interjection	<i>interj pro n</i> = interrogative pronoun
<i>intra</i> = intransitive	<i>nom</i> = nominative
<i>num</i> = numeral	<i>ord</i> = ordinal
<i>p p p</i> = perfect past participle	
<i>p 3rd p s</i> = perfect 3rd person singular	
<i>p t</i> = past tense	<i>per p</i> = personal pronoun
<i>pot pass dec p</i> = potential passive declinable participle	
<i>pot pass p</i> = potential passive participle	
<i>pre</i> = prefix	<i>pr act p</i> = present active participle
<i>pre act dec p</i> = present active declinable participle	
<i>pr pass p</i> = present passive participle	
<i>trans</i> = transitive	

A GRADUATED PĀLI COURSE.

PART I.

Namo Tassa Bhagavato Arihato Sammāsambuddhassa

THE ALPHABET

CONSISTS OF 41 LETTERS.

Sara vowels 8 { Rassa short 3 —a, i and u
Digha long 5 —ī, ī, u, e and o¹

Vyanjana Consonants 33 —

Gutturals	5	—k, kh, g, gh, n, (called Kavagga K division)	
Palatals	5	—c, ch, j, jh, ñ	Cavagga C „
Cerebrals	5	—t, th, d, dh, n	Tavagga T „
Dentals	5	—t, th, d, dh, n	Tavagga T „
Labials	5	—p, ph, b, bh, m	Pavagga P „

Semi vowels 4 {	Palatal	y
	Cerebral	r
	Dental	l
	Cerebral and Dental	v

cerebral l, sibilant, dental s aspirate h, and n

The last three letters of each of the first five divisions together with the semi vowels, the aspirate, and the cerebral l are called *ghosa* soft consonants, while the rest are named *aghosa* Surds or hard ones

¹ e and o are sometimes sounded short when they are followed by a
nanta without
or in other
able and short
and o for the

convenience of the learner, though as a rule it is left out

RULES FOR PRONUNCIATION OF VOWELS AND CONSONANTS

Each letter in Pali is invariably pronounced in one way only

	a	is pronounced like u	in	but
			i	pin
	u		u	put
	a		a	father
	i		i	machine or
			eo	bee
	u		u	rule or
			oo	moon
	e		a	mate
	e		e	ben
	o		o	holy
	o		o	hot
	k		k	kid
kh	the sibilant k	and pronounced as k	h & k	black head
	g		g	go
gh	g		g & h	pig headed
	n		ng	king but g
				somewhat less audible
	c		ch	in cl in
ch	c		ch & h	church hall
	j		j or dge	judge
jh	j		dge & h	judge house
	n		n	Onion or like
				the Spanish n in senor
	t		t	in hot
th	t		t & h	hot house
	d		d	hard
dh	d		d & h	hard hearted
	n		n	hunt

t th d dh & n (dentals) are pronounced similar to the cerebrals respectively except that in the cerebrals the tip of the tongue is put

* Wl in the acc e t fall po the letter t takes more the so t d of the short (eru ti or Fich b a

towards the back of the palate, while in the dentals the tip of the tongue touches the upper front teeth

	p	is pronounced like p	in "pin "
ph	"	p and is pronounced nearly like p & h	" "top-hat "
	b	" " b	" "bad "
bb	"	b " " " b & h	" "tub-handle."
	m	" " m	" "man "
	y	" " y	" "yard "
	r	" " r	" "rat "
	l	" " l	" "light "
	l	" almost " the preceding	
	v ³	" " v	in "division "
	s	" " s	" "sun "
	h ⁴	" " h	" "hen "
	ḡ	is called niggahita and pronounced like 'ng'	" "hung "

Double consonants are distinctly pronounced as double, as for instance "dd" in "middy" or "mm" "summons "

The accent in Pāli is as a rule put on the long vowel, of the word, and if there are no long vowels, then on the first syllable. For the convenience of the learner we have put the mark " " on the accented syllable if it is not already indicated by the long vowel mark '—', and whenever there may be any doubt.

The ancient grammarians have devoted the second chapter to what is known as *sandhi* i.e. the different changes in the vowels, consonants, augments, and substitutes effected by the combination of two or more letters although this process does not effect their meaning. We have not however followed them in this respect, will give but in a foot note the necessary explanations, when a *sandhi* occurs in any exercise.

It must be noted that *sandhi* formation is adopted merely for the sake of enphony and to facilitate the pronunciation of words in a sentence.

3 If 'v' follows a consonant, it is pronounced more like 'w'

4 'h' at the end of a syllable is pronounced somewhat stronger, almost like the German 'ch' ex. *Brahmano*

LESSON I

VERBS

PARASSAPADA

Vattamāna Present Tense

Singular Terminations

1st Person mī

2nd Person si

3rd Person Tī

ROOTS OF THE FIRST CONJUGATION CALLED Bhavadigana

Bhū to be, to become
(bhavati)

Caja to abandon (cayati)

Cala to move (calati)

Daha to burn. (dahati)

Gamu to go (gacchati)

Hara to take away convey
(harati)

Ji to conquer (jayati)

Jiva to live (jīvati)

Ni to lead (nayati)

Paca to cook (pacati)

Pata to fall (patati)

Rakkha to protect (rakkhati)

Ruda to cry, (rudati)

Sara to move to remember
(sarati)

Vada to speak (vadati)

Vaddha to grow (vaddhati)

Vanda to adore to salute, to
worship (vandati)

Vasa to dwell (vasati)

1 The final vowel of all roots which have more than one vowel is dropped in all conjugations

5 In Pali as in Sanskrit there are two sets of conjugational terminations Parassapada and Attanopada but the peculiarity in Pali is that all roots take either without any distinction

6 For the convenience of the learner we have put the 3rd Person Singular, Present Tense, in italics after the root of all Verbs in order to show the changes which some of them undergo

7 In the 1st conjugation the final vowel of the roots of one vowel only and the penultimate vowel of some roots of more than one vowel take their 'raddhi' substitute. The raddhi of i or ī is e, of u or ū is o and of a is ā

Thus ni bhū and ru becomes ne bho and ro respectively to which 'a' is to be joined and then the terminations ti. In Pali two vowels cannot come together without coalescing. So the preceding e and i followed by 'a' change into 'ay' and 'ai' respectively and the vowel following is added on to them

Ni + a = ne + a = nay + a = nayā with ti *nayati*

Bhū + a = bhū + a = bhav + i = bhavā with ti *bhavati*

Ru + a = ro + a = rō + a = rōdhi

2 In the first conjugation 'a' is added on to the root before the termination, and it is lengthened when it precedes any termination beginning with m, as in —

pac + a + mi = *pacāmi*, pac + a + si = *pacasi*, pac + a + ti = *pacati*

PERSONAL PRONOUNS⁵

Nominative Singular

1st Person.	2nd Person	3rd Person.
Ahaṃ: I	Tvaṃ, tuvaṃ: thou.	m So he
		f Sa she
		n Taṃ naṃ it.

PĀLI SENTENCES

1. Ahaṃ bhavaṃmi.	7. Tvaṃ jayaṃsi.	13. So rakkhati.
2. „ ejaṃmi.	8. „ jivasi.	14. Si Surati.
3. „ ekaṃmi.	9. „ rodasi.	15. So vadati.
4. „ pacchaṃmi.	10. Naṃasi.	16. Taṃ Paṭati.
5. Hamaṃmi.	11. „ Pacasi.	17. Daḍḍati.
6. Vadaṃmi.	12. „ Vasaṃsi.	18. Naṃ Vaddhati.

Translate the following sentences into Pali

1. I protect	7. Thou art	13. He conquers
2. „ remember	8. „ abandonest	14. „ lives
3. „ lead	9. „ goest	15. He goes
4. „ speak	10. „ earnest	16. It moves
5. „ dwell	11. „ calculatest	17. „ is.
6. „ live	12. „ growest	18. He leads

⁵ As the verbs in Pali show by the personal terminations which person they belong to, it is optional to use the personal pronouns or not; they are generally used in case of emphasis.

LESSON II

PARASSAPADA

VATTAMANA—PRESENT TENSE

Plural Terminations

1st Person *ma* 2nd Person *tha* 3rd Person *anti*⁹

ROOTS OF THE SECOND CONJUGATION CALLED RUDHADIGANA

Rudhi to impede to hinder (<i>rundhati</i>) ¹⁰	Hisi to hurt (<i>hisati</i>)
Bhida to break to tear (<i>bhindati</i>)	Lipa to smear (<i>limpati</i>)
Bhuja to eat (<i>bhujati</i>)	Muca to release (<i>muncati</i>)
Cubi to kiss (<i>cumbati</i>)	Sica to sprinkle (<i>siccati</i>)
Chidi to cut (<i>chindati</i>)	Vida to get enjoy endure (<i>vindati</i>)
	Yuja to combine (<i>yunjati</i>)

3 In the second conjugation *a* is also added to the root but *nigāhita* (*ri*) is prefixed to the final consonant of the root as in *his* + *a* + *ti* = *hirs* + *a* + *ti* = *hisati*

ROOTS OF THE FIRST CONJUGATION

Cara to walk (<i>carati</i>)	Khupa to throw away (<i>khupati</i>)
Daya to bite (<i>dayati</i>)	Labha to get (<i>labhati</i>)
Dhava to run (<i>dhati</i>)	Pa to drink (<i>pibati</i>)
Disa to see (<i>passati dikkhati</i> <i>dikkhati</i>)	Puccha to ask (<i>pucchati</i>)
Isu to wish desire (<i>icchati</i>)	Rama to play (<i>ramati</i>)
Khāda to devour eat (<i>khadati</i>)	Sikkha to learn train practise (<i>sikkhati</i>)

9 A vowel followed by another vowel is dropped as in *bi* + *diva* = *antibhivā* + *ti*

10 When *nigāhita* (*ri*) is prefixed by *ac* or *as* to *beli*, *ret* any of the five divisions, it changes into the final consonant of the same division for instance *beli* + *a* + *ti* = *bedhi* + *a* + *ti* = *bedhati*

* *b* is originally changed into *v*

PERSONAL PRONOUNS, NOMINATIVE PLURAL

1st Person	2nd Person
Mayaṃ, amhe, no we	Tumhe, vo you

3rd Person

m te ne they
f ta, tayo na, nayo they
n te, ne, tani, nani they

PĀLI SENTENCES

1	Mayaṃ vandama	13	Tumhe Khadatha
2	Ahaṃ bhindami	14	labhatha
3	Amhe bhujjama	15	Ahaṃ piṇṇam
4	no Cumbama, no.	16	Gacchatha vo
5	Dhavaṃ	17	Te muncaṃti
6	Ahaṃ Passami	18	Taṃ sīncaṃti
7	Mayaṃ Carama	19	Te vīdanti
8	Amhe rodama	20	Te Pibanti
9	Tumhe Chindatha	21	Pucchanti
10	no Higatha, vo.	22	Tayo sikkhanti
11	Tumhe līpetha	23	Nayo ramanti
12	Iccatha	24	Tani Yunjanti

TURN INTO PĀLI.

1	We learn	11	You get	21	She throws away
2	, play	12	Thou seest.	22	He takes away
3	I ask	13	runnest	23	They devour
4	We desire	14	You kiss	24	You eat
5	I get	15	Thou drinkest	25	They sprinkle
6	We break	16	You release	26	see
7	I cut	17	You hinder	27	desire
8	We go	18	Thou learnest	28	get
9	I hurt	19	You throw away	29	sineat
10	We drink	20	You play	30	, cut

LESSON III

THE REGULAR DECLENSION OF NOUNS

Nouns—stem ending in *a*

Terminations

		Singular		Plural	
		Masculine	Neuter	Masculine	Neuter
Pathama	Nom	o ¹¹	ṇ	a	ā, ni ¹
Ālapana	Voc	— a ¹¹		a	ā ni
Dutiyā	Acc	ṇ		e	e ni
Tatrya	Instr	ena		ebhi, ehi	
Paṭṭhamā	Abl	ā mha smā		ebhi, ehi	
Chatutthi	Dat	āya, ssa		naṇ ¹²	
Chattthi	Gen	ssa		naṇ	
Sattama	Loc	e, mhi, smiḡ		esu	

MASCULINE—*nara* man

	Singular	Plural
Nom	<i>naro</i> a man	<i>nara</i> men
Voc	<i>nara, nara</i> O man	<i>nara</i> O men
Acc	<i>naraṇ</i> a man	<i>nare</i> men
Instr	<i>narena</i> by with or through a man	<i>narebhi, narehi</i> by with or through men
Abl	<i>nara naramha, narasma</i> from a man	<i>narebhi narehi</i> from men
Dat	<i>naraya, narassa</i> to or for a man	<i>narānaṇ</i> to or for men <i>naranaṇ</i> men's or of
Gen	<i>narassa</i> man's or of a man	men
Loc	<i>nare, naramhi nrasmiḡ</i> in on or upon a man	<i>naresu</i> in on or upon men

11 A vowel followed by another & dropped as ara + na

12 A precl. short & if it were the & r n ṇ & l e ṇ then &
as in —iḥa + nt—iḥān iḥa + naṇ—iḥānaṇ

NEUTER—phala: fruit

Singular

Plural

Nom	phalaṇ : a fruit	phalā, phalāni : fruits.
Voc	phala, phalā : O fruit	phalā, phalāni : O fruits.
Acc	phalaṇ : a fruit	phale, phalāni : fruits.
Instr.	phalena : by, with, or through a fruit	phalebhi, phalehi : by, with or through fruits.
Abl	phalā, phalamhā, phalasmā from a fruit	phalehhi, phalehi from fruits
Dat	phalāya, phalassa : to or for a fruit	phalānaṇ : to or for fruits .
Gen.	phalassa : of a fruit	phalānaṇ : of fruits
Loc	phale, phalamhi, phalasmig : in, on, or upon a fruit	phalesu : in, on, or upon fruits

SUBSTANTIVES (MASCULINE)

Analo ¹³	fire	Manusso	man.
Asso ¹⁴	horse	Megho	cloud, shower.
Bālo	child, fool	Mitto	friend
Budho,	wise man	Nāgo	snake
Buddho	The Enlightened One	Naro	man
Bhūpo	King	Nilayo	house.
Dhammo	doctrine, law, righteous- ness truth, virtue, nature	Putto	son.
Hattho	hand	Rukkho	tree
Jano	people	Satto	animal, being
Kummo	tortoise	Sūdo	cook
		Suro	god

13 To facilitate the learning of the genders we give the nouns whose stem ends in 'a' in the nominative singular, as this shows by the termination to which gender they belong.

14 In Pāli there is neither definite nor indefinite article and the noun itself includes one or the other, according to the sense. It is desired to signify an indefinite sense, the pronoun 'e' is used, and to signify a definite sense "Sinta" can be used with the noun. These will be explained later on.

NEUTER

Dhanaṃ	wealth money	Nayanaṃ	eye	Pāpaṃ	sin demerit
Kamalaṃ	lotus	Phalaṃ	fruit	Puññaṃ	merit
Mukhaṃ	mouth	Pannaṃ	leaf	Rūpaṃ	form body

NOMINATIVE AND VOCATIVE CASES

Nouns—Stem ending in a
Terminations

	Singular	Plural
Mas	Pathama, Nom nara + 0 = nara	nara + ā = narā men
	naro a man	
Mas	Alapana, Voc nara + ā = nara	nara + ā = narā O men
	nara, narā O man	
Neut	Pathama, Nom phala + ṇ = phala + ā, + ni = phalā,	
	phalaṃ a fruit	phalaṃ fruits
Neut	Alapana, Voc phala + ā = phala + ā, + ni = phalā,	
	phala, phalā O fruit	phalaṃ O fruits

PĀLI SENTENCES

1	Asso dhavati	16	Suraṃ rakkanti
2	Naro gacchati	17	Sattiṃ piyanti
3	Phalaṃ patanti	18	Dhammo rakkhati
4	Kummo calati	19	Nagaṃ dāṣanti
5	Baliṃ ramanti	20	Buddho vadati
6	Megho sūcati	21	Naraṃ bhujanti
7	Bilo sikkhati	22	Budho carati
8	Puttaṃ mayag gacchama	23	Rupag vaddhati
9	Pannam patanti	24	Nayanag passati
10	Analo dahati	25	Puñṇag jayati
11	Bhūṇi jayanti	26	Mukhaṃ vadati
12	Hatthaṃ haranti	27	Manussaṃ bhujanti
13	Baliṃ rodanti	28	Mittaṃ cumbanti
14	Suddiṃ piyanti	29	Papaṃ vaddhati
15	Janāṃ jayanti	30	Baliṃ dhavanti

TULY INTO PALI

1	Horses run	16	We break
2	Leaves grow	17	Men speak
3	Trees fall	18	Animals eat
4	A friend asks	19	Cooks cook
5	She throws away	20	The eye sees
6	Children kiss	21	Men go
7	Wealth increases	22	Children learn
8	Kings lead	23	The wise remember
9	The house falls	24	People get
10	Men live	25	We drink
11	O friend ! I run	26	Lotuses grow
12	Men adore	27	O son ! thou eatest
13	The wise lead	28	O men ! you speak
14	A snake moves	29	Men desire
15	They cut	30	The enlightened one dwells

LESSON IV

REGULAR DECLENSION OF NOUNS

Nouns—Stem ending in *i*.

Terminations

	Singular		Plural	
	Masculine	Neuter	Masculine	Neuter
Nom	—	—	<i>ī, ayo</i>	<i>ī, ni</i>
Voc.	—	—	<i>i, ayo</i>	<i>ī, ni.</i>
Acc.		<i>ṇ</i>	<i>i, ayo</i>	<i>i, ni.</i>
Instr		<i>nā</i>	<i>bhī,¹⁵</i>	<i>hi,¹</i>
Abl.		<i>nā, mḥā, smā</i>	<i>bhī,¹</i>	<i>hi¹⁵</i>
Dat and Gen		<i>no, ssa</i>	<i>naṇ¹⁵</i>	
Loc		<i>mhi, smiṇ</i>	<i>su¹⁵</i>	

¹⁵ A short vowel followed by any of these terminations is lengthened but in the case of *su* it is optional

MASCULINE—*muni* monk

	Singular	Plural
Nom	<i>muni</i>	<i>mun , munayo</i>
Voc	<i>muni</i>	<i>muni, munayo</i>
Acc	<i>munig</i>	<i>muni, munayo</i>
Inst	<i>muninā</i>	<i>munibhi, munibi</i>
Abl	<i>muninā, munimhā, munismā</i>	<i>munibhi, munibi</i>
Dat & Gen	<i>munino, munissa</i>	<i>muninay</i>
Loc	<i>munimhi munismig</i>	<i>munisu, munisu</i>

NEUTER—*vari* water

	Singular	Plural
Nom	<i>vāri</i>	<i>vāri, vāriṇi.</i>
Voc.	<i>vāri</i>	<i>vāri, vāriṇi</i>
Acc	<i>vārig</i>	<i>vāri, vāriṇi</i>
Inst	<i>varinā</i>	<i>vāribhi, vāribi</i>
Abl	<i>varina, vārimhā, vārisimā</i>	<i>vāribhi, vāribi</i>
Dat & Gen	<i>vāriṇo, vāriṇissa</i>	<i>vāriṇay</i>
Loc	<i>vārimhi, vārisimig</i>	<i>vāriṇisu, vāriṇisu</i>

SUBSTANTIVES

Masculine

Agci	fire	Muni	monk
Asi	sword	Nerapati	king
Devo	god	Pati	husband lord
Dipi	tiger	Ravi	sun
Gahapati	householder	Sandhi	junction combi
Isi	ascetic		nation
Jalanidhi	sea	Ussāvo	snow
Kapi	monkey	Vyādhī	disease
Kavi	poet	Yati	monk

Neuter

Acci	spark	Akḷhi	eye	nakkhattag	star
Acchi	eye	Atthi	bone	Vāri	water

NOMINATIVE AND VOCATIVE CASES

Terminations

	Singular	Plural
Mas	Nom muni a monk	muni + ī, + ayo = muni, munayo monks
	Voc muni O monk	muni + ī, + ayo = muni, munayo O monks
Neut	Nom vari water	vari + ī, + ni = vari, varini waters
	Voc vāri O water	vari + ī, + ni = vari, varini O waters.

ROOTS OF THE THIRD CONJUGATION CALLED DIVADIGANA

Budha to understand (<i>Bujjhati</i>)	Rupa to vanish (<i>Ruppati</i>)
Dipa to shine (<i>Dippati</i>)	Sama to pacify, to be pacified (<i>Sammati</i>)
Divu ¹⁶ to play (<i>Dibbati</i>)	Sidha to make complete (<i>Sijjhati</i>)
Kudha to be angry (<i>Kujjhati</i>)	Sivu ¹⁶ to weave sew (<i>Sibbati</i>)
Kupa to be displeased be angry (<i>Kuppati</i>)	Sudha to purify cleanse (<i>Sijjhati</i>)
Hā to decrease (<i>Hayati</i>)	Susa to dry up (<i>Sussati</i>)
Idha to flourish (<i>Ijjhati</i>)	Tusa to please to be pleased (<i>Tussati</i>)
Lubha to covet desire (<i>Lubbhati</i>)	Vidha to pierce or shoot with an arrow (<i>Vijjhati</i>)
Mada to madden intoxicate (<i>Majjati</i>)	Yudha to fight (<i>Yujjhati</i>)
Nasa to perish die (<i>Nassati</i>)	

4 In the third conjugation 'ya' is added on to the root before the terminations as in ha + ya + ti = hayati

* See note 11

16 'V' is replaced by 'b'

- a* If the final consonant of the root belongs to the fourth division (*taṭagga*) and is unaspirated, it combines itself with the *y* to form the letter in the same place in the second division (*caragga*) which is then doubled as *mad + ya = majja*, with 'ti = *majjati*. If it is aspirated it is changed as explained in *c*. Ex *budh + ya = bujja*, with 'ti = *bujjati*.
- b* If the final consonant belongs to any of the other divisions or does not belong to any of the five divisions then it is doubled on combining with 'ya as *rup + ya = rупpa*, with ti = *ruppati*, *tus + ya = tussa*, with ti = *tussati*.
- c* If the final consonant is either the second or the fourth of any division, in other words an aspirated consonant the first or third respectively (or the same consonant unaspirated) is put before it and *y* is altogether omitted as *lubb + ya = lubbha*, with ti = *lubbhati*.

PĀLI SENTENCES

1	Aggi dahati	13	Munayo sujjhanti
2	Budha bujjanti	14	Manussa lubbhanti
3	Bālā kujjanti	15	Kaṇi bujjanti
4	Narapati vijjati	16	Asayo patanti
5	Usswo sūssati	17	Paṭi rakkhati
6	Yatayo yjanti	18	Deva dībhanti
7	Sandhi bhavati	19	Acci dīppati
8	Dipi khadati	20	Vijjanti sammati
9	Narā vībhanti	21	Acchi jassati
10	Vyādhayo harsanti	22	Vitthina vaddhanti
11	Jalanidhi sammati	23	Kapayo patanti
12	Ravi dīppati	24	Bālā majjanti

TURN INTO PĀLI

1. Kings covet.	13 The monk flourishes
2 The form vanishes	14 The doctrine shines
3 The ascetics cleanse (themselves)	15 O monks! you flourish.
4 The tiger is angry	16 Friends play
5 Children play	17 The house holders salute
6 We are angry	18 We are pleased
7 O son! thou seest	19 I saw
8 Kings fight	20 Leaves dry up
9 Men perish	21 Men shoot with the arrows
10 Thou fightest	22 The stars shine
11 Monks go	23 You madden (yourselves)
12 Trees perish	24. Water sprinkles

LESSON V

UPASAGGA OR PREFIXES¹⁷

Twenty in number

Abhi to unto, near to	Apacayati he offers
Abhigacchati he goes to or near to	Api in questioning, disgracing
Adhi over, above, upon	Api bhante bhikkhag labhatha?
Adhigacchati he goes over or knows, gets	O Lord! do you get your meal?
Anu after, like	Api amhakany panditaka! O disgraceful pandit of ours!
Anugacchati he goes after follows	Ati beyond
Apa away, insult offering	Atigacchati he goes beyond
Apagacchati he goes away	Ava ¹⁸ down, off, from
Apavadati he insults	

17 These prefixes are put directly before the verbs and nouns, in some cases to emphasize the meaning in others to change it

The first consonant of the roots to which these prefixes are put is sometimes changed according to the rules of 'Sandhi' as will be explained later on

18 'Ava' almost always changes into 'o' before verbs

Ravi Ogacchati the sun goes down or sets	Avaharati he starts	Ā bounding or lighting	Agacchati he comes back
Du ¹⁹ bad, ill	Dujjano bad man	Ni ¹⁹ in, down away less	Nisidati he sits down
	Niggacchati he goes away	Nirutti grammar	Niggandho smell less
	Nikkhamati he goes away	Ni away	Niharati he takes away
Pa forth before	Payiti he goes forth	Paṭā opposite or opposed to	Parayayati he defeats
		Parī insulting surrounding	Paribhavati he insults
		Patī ²⁰ again against	Patipucchati he asks again or in return
		Saṃ being compounded with	Sangacchati he unites with
		Su good well	Suandho good smell
		U ¹⁹ up above, superior	Uppatati he (falls up) jumps
		Upa near less next sub	Upagacchati he goes near, approaches
		Vi In the sense of privation apart away	Vyahati he leaves away or throws away

LESSON VI

ACCUSATIVE CASE

Nouns—stem ending in a
Terminations

	Singular	Plural
Acc	Mas nara + ṇ = naraṇ a man	nara + e = nare men
	Neut phala + ṇ = phalaṇ a fruit	phala + e + ni = phale, phalāni fruits

19 The first consonant of the word to which *du*, *ni*, and *u* is prefixed is almost always double if it is unspirited and if aspirated the same consonant unspirited is put before the prefix and the respective noun or verb. In case of the former two if the noun or verb begins with a vowel the letter *r* is inserted between them.

20 *Patī* almost always changes into *Paṭī* before the verbs beginning with consonants.

ADJECTIVES (MASCULINE)

Bilālo	cat	Mekkho	deliverance
Brāhmano	brahmin	Nigamo	townlet
Coro	thief	Sappuriso	good man
Daliddo	poor man	Satho	cunning man
Dhaniko	rich man.		rogue
Dujano	bad man	Sisso	pupil
Gamo	village	Suppatho	straight path.
Janako	father	Ummaggo	evil course tunnel
Maggo	way, course	Vedo	the Hindu scripture
Mānavo	young man	Yodho	warrior soldier

ADJECTIVES

Arañña	forest	Pñña	ment
Bhatta	cooked rice	Rattha	kingdom country
	food	Sarira	body
Lekhana	letter	Sukha	happiness
Mamsa	flesh	Suvanna	gold
Nagara	town	Tina	grass
Pāpa	demerit sin	Vattha	cloth

ROOTS OF THE FIFTH CONJUGATION CALLED SUVADI GANA

Apa, with 'pa' to reach	Su to hear (sunoti sunati)
gain (pāpūnati)	Vu to restrain (vunati)
Hi to go (hinati)	With 'ā' to close scream
With 'pa' to send (pāhinati)	(āvunati)

1st Conjugation

Gamu, with 'anu' to follow	Hara, with 'ava' to steal.
(anugacchati)	(avaharati)
With 'ā' to return	Huha to exist spring up (ruhati)
(agacchati)	With 'ā' to mount (arhati)
Isa to search (esati)	Su, with 'pa' to earn (pasarati)

5 Either **no**, **nā** or **unā** is added to the roots before the termination

Su + no + mi = sunomi

Su + nā + mi = sunāmi

Pa + ap + unā + mi = papunami

PERSONAL PRONOUNS (ACCUSATIVE CASE)

	Singular	Plural
Common to all Gender	1st Pers maṃ, mamaṃ me	amhākaṃ, amhe , no us
	2nd taṃ, tavaṃ, tvaṃ, tumhākaṃ, tumhe , vo	
	tvaṃ thee	you
	3rd taṃ, naṃ him her it	
	Masculine te, ne them	
	Feminine tā, tayo, nā nāyo them	
	Neuter te, ne, tāni, nāni them	

PALI SENTENCES

- | | |
|---|---|
| 1 Yodho assu ¹ m'āruha ² ti | 8 Jonako puttāṃ gimaṃ |
| 2 Iṇayo mokkha me ³ santi | pāhinati |
| 3 Corā dhanam'ava ⁴ hamanti | 9 Dāhiddo dhanikaṃ vatthāṃ |
| 4 Dīpa maggaṃ khā ⁵ danti | idanti |
| 5 Sujānā suppaṭṭham e ⁶ santi | 10 Tumhe lēkhanāṃ pāhinat ⁷ ha |
| 6 Balā pipam i ⁸ cehanti | 11 Mānava dhammaṃ v ⁹ unanti ¹⁰ |
| 7 Dujānā suppaṭṭham'avy ¹¹ unanti | 12 Puññāṃ janag ¹² sukhaṃ nayati |

21 The **niggahita** (ṇ) followed by a vowel is changed into **m** as in **assaṃ + āruhati = assam āruhati**

22 For the sake of euphony two or more words are frequently written as one according to 'sandhi' rules

23 Generally the verb is put at the end of the sentence following the object which it governs but for euphony a sake this is optional

24 **Na** and **yaca** take always two objects

* In the third pers n plural the **n** of **nā** or **unā** is dropped according to note No 9

- | | |
|-------------------------------|-------------------------------|
| 13 Dhanika nagaram agacchanti | 19 Ummaggo janag pipag |
| 14 Bhupa ratthani rakkhanti | nayati |
| 15 Sappurisa dhammam anu | 20 Bilo bilalam icchati |
| gacchanti | 21 Sappurisi sukhag pipunanti |
| 16 Assa tinnig khidanti | 22 Satha no hipsanti |
| 17 Tumhe no apavadatha | 23 Dhanika suvannam esanti |
| 18 Brahmana vedag sikkhanti | 24 Putta bhattag bhuñjanti |

TURN INTO PALI

- | | |
|---------------------------------|---|
| 1 The rich protect their wealth | 14 The good men gain deliverance |
| 2 The king releases men | 15 The ascetics wish (for) deliverance |
| 3 The ascetics go to the forest | 16 The father kisses (his) son |
| 4 We insult you | 17 The young man seeks (for) wealth |
| 5 The monks learn the doctrine | 18 I lead them to the townlet |
| 6 You hear the doctrine | 19 We insult bad men |
| 7 They follow you | 20 Monkeys eat fruits |
| 8 She earns merits | 21 Righteousness leads men to happiness |
| 9 The pupil learns the veda | 22 Brahmins eat cooked rice |
| 10 You desire happiness | 23 The rich desire wealth |
| 11 I send a letter | 24 The body vanishes |
| 12 They search deliverance | |
| 13 We go to the town | |

LESSON VII

ACCUSATIVE CASE

Nouns—Stem ending in i

Terminations

Singular	Plural
Mas muni + ñ = muniñ = monk	muni + ī, ayo muni munayo monks
Neut vāri + ñ = vāriñ water	vāri + ī + ñ = vāri vārinī water

SUBSTANTIVES (MASCULINE)

Ācariyo	teacher	Migo	deci
Anilo	wind	Mitto	friend
Arī	enemy	Paccamitto	enemy
Atithi	guest	Samadhi	concentration of
Bali	oblation		mind peace
Bhikkhako	beggar	Setthi	Royal cashier
Kassako	husbandman		rich merchant
Kavi	poet	Upadeso	advice
Kilaso	passion	Vanyo	merchant
Kinkaro	servant	Vihī	jacky
Kulapati	master of a family	Vyādhō	hunter

NEUTER

Cittag	thought mind	Khettag	field
Dhaññan	corn	Monag	peice
Dukkhaṃ	misery sorrow		

ROOTS OF THE FIFTH CONJUGATION CALLED KILADI GANA

Asa to eat (<i>asnati</i>)	Ki to buy exchange (<i>kinati</i>)
Gi to collect earn (<i>ginati</i>)	With 'vi' to sell (<i>vikkinati</i>)
Dhu to shake (<i>dhumati</i>)	Lu to cut mow (<i>lunati</i>)
Gaha to tale (<i>ganhati</i>)	Mi to measure (<i>manati</i>)
With 'pati' to accept (<i>gijjhakati</i>)	Nā to know (<i>janati</i>)
Ji to conquer (<i>janati</i>)	Pu to purify, please (<i>punati</i>)

1st Conjugation

Dhāvu with 'anu' to run after	Tappa with saṃ to entertain
chase (<i>anudharati</i>)	to treat (<i>santīropati</i>)
Kasa to plough (<i>kasati</i>)	Yaca to beg (<i>yacati</i>)

6 a Nā is added to the root before the termination

2c —ki + nā + mi = kināmi

- 6 In the case of *gaha* *er'ha* *nha* is added to the root, and then the final consonant 'h' of the root is dropped, or 'ppa' is added to the root and then 'gaha' changes into 'ghe' *Gah-nha-mi-ganhāmi* (*gaha*) *ghe-ppa-mi-gheppāmi*.

PALI SENTENCES

- | | |
|---------------------------------------|-----------------------------------|
| 1 <i>Narajā'ī jnatyarayo</i> | 14 <i>Deva balaṃ patiganhanti</i> |
| 2 <i>Atithin kulapa'ī santappati.</i> | 15 <i>Yodha jaccamittā</i> |
| 3 <i>Puññag ci'tag puzati</i> | <i>vinanti</i> |
| 4 <i>Kapi phalavinasati</i> | 16 <i>Munayo kilēse vinanti</i> |
| 5 <i>Narayo dhanñag vikkinā'ti</i> | 17 <i>Kassaka khetta' kasanti</i> |
| 6 <i>Dhanika dhanñag cinan'ī *</i> | 18 <i>Kiṇṇaro kulapatamanu</i> |
| 7 <i>Kassako vihaṃ vikkinā'ī</i> | <i>gacchati</i> |
| 8 <i>Isayo samādhum'icchan'ī</i> | 19 <i>Anḍo rukkhag dharati</i> |
| 9 <i>Majag dhammag jama</i> | 20 <i>Kassaka dhanñā' cinanti</i> |
| 10 <i>Janako putta' cumbati</i> | 21 <i>Sasā' vajjan'ī cariva'</i> |
| 11 <i>Manussa rukkhe vinanti</i> | 22 <i>Vyalho migar' vijjati</i> |
| 12 <i>Sappurisa puññag jasaranti</i> | 23 <i>Kassaka dhanñā' vinanti</i> |
| 13 <i>Bhikkhaka gahavati</i> | 24 <i>Upadā' amanugacchanti</i> |
| <i>bhatta' janti</i> | 25 |

TURN INTO PALI

- | | |
|------------------------------------|---------------------------------------|
| 1 You follow the advice | 5 Children buy fruits |
| 2 Deer drink water | 6 Demerit leads men to misery |
| 3 Good men entertain (the) friends | 7 Husbandmen move paddy |
| 4 The king entertains his guests | 8 Beggars beg cloths (from) the rich. |
| | 9 They release (their) monkeys |

25 The 'ī' or 'ī' followed by another vowel is changed into 'y' as *janti+arayo=jnatyarayo*

* In the third person plural the 'a' of *na* is dropped according to No. 1, 9

29 Ussahya are cases as the verb of this sentence goes along two objects

Guno	m. virtue	Pithay	m. clear
Indhanay	m. field	Ratho	m. clear
Kāmo	m. sensual pleasure	Saccay	m. truth
	passion	Saggo	m. heaven
Katthay	m. wood	Saro	m. arrow voice
Nakho	m. finger nail	Savanay	m. ear
Nānay	m. knowledge	Sisay	m. lead
Nettay	m. eye	Sujano	m. good man
Odano	m. cooked rice food	Vattay	m. face
Pano	m. being creature	Vāyāmo	m. exertion
Pani	m. hand	Viriyay	m. strength

ROOTS OF THE SIXTH CONJUGATION CALLED TIVADI GANA

1st Conjugation

Kara to do (*karoti*)

Apa with pa to approach (*pappoti*)

Tanu to expound (*tanoti*)

Bhāsa	to speak shine look	Ikṣha	to see (<i>ikṣhati</i>)
	beautiful (<i>blāṣati</i>)	Khana	to dig (<i>kṣanati</i>)
Bhū	with 'anu to enjoy	Māsa	with 'ā to touch (<i>amāṣati</i>)
	(<i>anubhāṣati</i>)	Vada	with 'ava to advise
With u	to originate result		(<i>avadati</i>)
	produce (<i>ubbhāṣati</i>)	Vaha	to bear carry (<i>valati</i>)

7 O is added to the root before the termination *tan + o* *ti*—*tanoti*. But *kara* alone has another form in which *yira* is added and then *r* of the root drops as —

Kar + o + ti = *karoti*, *kar + yira + ti* = *kayirati*

PERSONAL PRONOUNS (INSTRUMENTAL CASE)

Singular

Plural

1st Pers	mayā	me	by	or	amhebbi	amehi	no	by	or
		with me					with us		
2nd	tvayā	tayā, te	by		tumhebbi	tumhehi	vo	by	or
		or with thee					with you		

3rd Person

Singular

Plural

Mas & Neut	tena nena hy or	tebhi tehi nebhi nehi by
	with him or it	or with them
Fem	tāya nāya ly or	tābhi, tāhi, nābhi nāhi by
	with her	or with them

PĀLI SENTENCES

- | | |
|---|---------------------------------------|
| 1 Buddho <i>ñāṇa</i> saccam
bajjhati | 12 Dujjana papasa dukkhaṃ
piṇṇanti |
| 2 Sariraṃ bhūsatī alankārehi | 23 Ratho caleti ekābhi |
| 3 Katthehi pūṭhaṃ karoma | 24 Sujana jantvālikāṃ saccena |
| 4 Īcariyā sūsa dhammena
vadanti | 25 Odanaṃ pīcanti sudi
ndhanam |
| 5 Vana vīyamana dhanam
cinanti | 26 Vādhō sarena migam
vybhati |
| 6 Nettena candamikkhati | 27 Vīryena dukkhaṃ acceti |
| 7 Buddha sukhena jivanti | 28 Gṛhaṃ nakhena kharati |
| 8 Sujana vīyamana pūṭham
karanti | 29 Dera dibbanti kāmehi |
| 9 Dhanikī rathena nagaram
gacchanti | 30 Vajamena jantvā sukhaṃ
piṇṇanti |
| 10 Narapati jantvā dhammena
vadanti | 31 Kṛtsako dāttena vīriyaṃ
kṛnati |
| 11 Sajjanti pūṭhena sukhā
mambhaviṇṇanti | 32 Buddho gottena jātuno |
| | 33 Sarapenadhammāṃśamanti |
| | 34 Kapaṃ muna sīsam amasati |

TEXT INTO PĀLI

- | | |
|--|----------------------------------|
| 1 With (the aid of) food the
body grows | 2 Man shines with his
virtues |
|--|----------------------------------|

* The In true critical cases some notations as used will be all

- | | |
|---|---|
| 3 The king looks beautiful
with the ornaments | 13 We see the sun with
(our) eye |
| 4 The Buddha shines with
his virtue | 14 By exertion men earn wealth |
| 5 By truth good people
conquer lies | 15 The wise earn wealth
righteously |
| 6 The king protects (his)
kingdom with exertion | 16 The rich protect (their)
wealth with exertion |
| 7 The servants carry burdens
on (their) heads | 17 Exertion leads men to
happiness |
| 8 The ascetics ^{seek} search ^{for} deli-
verance with exertion | 18 By merits beings go to
heaven |
| 9 The young men shine with
(their) knowledge | 19 Sin leads men to misery |
| 10 The rich merchant enter-
tains brahmins with
food | 20 The good people earn merits
with exertion |
| 11 The children play happily † | 21 The rich live happily † |
| 12 The Enlightened One
expounds the Truth | 22 Bad people speak lies |
| | 23 She looks beautiful with
(her) ornaments |
| | 24 They learn the doctrine
with exertion |

LESSON IX

DATIVE AND ABLATIVE CASES

Nouns—Stem ending in a
Terminations

	Singular	Plural
Mas	nara-aya + ssa —	
	naraya, narassa	nara + nag — narānag for
	for or to a man	or to men.
Dat	Neut phala + āya, -ssa —	
	phalāya, phalassa	phala + nag phalanag
	for or to a fruit	for or to fruits

* Use the Instron ental

† Adverbs generally take Accusative Singular in Neter but sometimes the Instrumental also

	Singular	Plural
Mas	nara+ā,+smā,+mhā,~	nara+ebhi,+ehi~
	narā, narasmā,	narebhi narehi
	naramhā <i>from a man</i>	<i>from men</i>
Abl	Neut phala+ā,+smā,+mhā	phala+ebhi,+ehi~
	~phalā, phalasmā	phalebhi, phalehi
	phalamhā <i>from a fruit</i>	<i>from fruits</i>

Nouns—Stem ending in i

	Singular	Plural
Mas	muni+no,+ssa~	
	munino, munissa	muni+naḥ~muninag
	<i>for or to a monk</i>	<i>for or to monks</i>
Dat	Neut vāri+no,+ssa~vārino,	vāri+naḥ~vārinag
	vārissa <i>for or to water</i>	<i>for or to waters</i>
Mas	muni+nā,+smā,+mhā~	muni+bhi,+hi~
	muninā munismā,	munibhi, munih
	munimhā <i>from one monk</i>	<i>from monks</i>
Abl	Neut vāri+nā, smā,+mhā~	vāri+bhi,+hi~
	vārinā, vārisma	vāribhi, vārihi
	vārimhā <i>from water</i>	<i>from waters</i>

SUBSTANTIVES

Akkodho	<i>n</i> iron ingot (middle &)	Monag	<i>n</i> silence peace
Asanag	<i>n</i> seat	Nangalag	<i>n</i> plough
Bhojanag	<i>n</i> meal	Pabbato	<i>n</i> mountain, rock
Devadatto	<i>n</i> name of a person	Pamādo	<i>n</i> indolence
Dhātupati	<i>n</i> son in law	Rajatag	<i>n</i> silver
Ghatag	<i>n</i> glue	Senāpati	<i>n</i> general
Kodho	<i>n</i> anger	Telag	<i>n</i> oil
Kumīro	<i>n</i> young boy prince	Verag	<i>n</i> enmity envy
Loko	<i>n</i> the world people	Vinayo	<i>n</i> mode ty.
		Yuddhag	<i>n</i> fight, war

INDECLINABLES OF VĀTĪ

Ca	and	Nahi	certainly not
Idha	here	Na tu	but not
Kudācanaṃ	ever	Saddhiṃ, saha	with
Na	not	Sighaṃ	adī quickly
Namo	bow, hail	Vinā	without

ROOTS OF THE FIRST CONJUGATION

Dā to give with pati to ex- change (<i>patidādati</i>)	Ruha, with ā to ascend (<i>oruhati</i>) with ava
²⁹ Disa with upa to teach advise (<i>upadīṣati</i>)	to descend (<i>oruhati</i>)
I with ati to pass beyond overcome (<i>acceti</i>) ³¹	Thā, with u to get up to rise (<i>utthoti</i>)
Visa with pa to enter into (<i>parisati</i>)	Vada, with upa to abuse insult (<i>iparādāti</i>)
Gamu, with adhi to obtain (<i>adhiḡacchati</i>), with pati & ā to return ³¹ (<i>paccagacchati</i>)	Yata to exert try (<i>yotati</i>)

2 3.

29 These govern the instrumental

29 This takes either ablative accusative or instrumental

30 'Disa preceded by an upasagga does not in some instances undergo any change

31 i or ī followed by any vowel changes into y and then y combined with 't, is changed into the d u l e f m of c as aty + eti = acceti

PERSONAL PRONOUNS (NATIVE AND ABLATIVE)

	1st Person	2nd Person
Sing	mama, mayahaṇ, me; to or for me	tava tuyhaṇ tumhaṇ, to thee
Plu	amhākaṇ, amhe, we to or for us	tumhākaṇ, tumhe, you
3rd Person		
	Sing m ā n tassa, nassa to him or it	f tissāya, tissā, tassā, tāya. to her
	Plu m ā n tesāṇ, tesāṇaṇ, nesāṇ nesāṇaṇ to them	f tāsāṇ tāsāṇaṇ, nāsāṇ nāsāṇaṇ to them

The ablative is as the instrumental except the 3rd person singular, in masculine and neuter, which follows —*namhā, tamhā nasmā, tasmā* from him or it

PĀLI SENTENCES

- | | |
|---|--|
| 1 Gabapati bhoṇṇy
daditv atthino | 7 Dhaniko puttahi saddhiṇ
u saggarag pavisati |
| 2 Senapati yodhahā saddhiṇ
yuddhaya gacchati | 8 Sīhanā uṇṇi dhamma
sukkhāya na vandanti |
| 3 Āvāsi putto sikhāṇ ubbhati | 9 Nāhi verena verena |
| 4 Narapati uṇṇi, arāpacc a gacchati | samvanti dhamma kuddaṇaṇ |
| 5 Acariya sūssimāṇ
dhammamupadisaṇti | 10 Vīriyaṇi dukkhaṇ nayo
accoti |
| 6 Isayo monam esanti, naku
dhanay | 11 Bhūti tumhākaṇ dhanay
dadati natvanti |

- | | |
|---------------------------------|------------------------------|
| 15 By indolence they never | 20 The Brahmins teach Ved |
| gain happiness | to their pupils |
| 16 You give me silver, but not | 21 Indolence leads men to |
| gold | misery |
| 17 The good men try for | 22 Bad men abuse good |
| righteousness | people |
| 18 The pupils rise from (their) | 23 The Brahmins return from |
| seats | (their) villages |
| 19 The merchants go away | 24 From righteousness origi- |
| from (their) villages | nates happiness |

 18-19-13.

LESSON X

GENITIVE AND LOCATIVE CASES

Nouns—Stem ending in *a* and *i*

Terminations

Nouns—Stem ending in *a*

Singular

Plural

Gen	Mas	nara + ssa = narassa <small>man's</small>	nara + naṃ = narānaṃ <small>men's</small>
	Neut	phala + ssa = phalassa <small>of a fruit</small>	phala + naṃ = phalānaṃ <small>of fruits</small>
Loc	Mas	nara + e + mhi, + smiṃ = nare, naramhi, narasmīṃ <small>in or on a man</small>	nara + esu = naresu <small>in or on men</small>
	Neut	phala + e + mhi, + smiṃ = phale phalamhi phalasmīṃ <small>in or on a fruit</small>	phala + esu = phalesu <small>in or on fruit</small>

Nouns—Stem ending in ī

Singular

Plural

Gen	Mas	muni + uo, + ssa → munino munissa <i>monk's</i>	muni + uag = munīnag <i>monks</i>
	Neut	vāri + no, + ssa = vāriuo, vāriṣsa <i>of water</i>	vāri + nag = vārīnag <i>of waters</i>
Loc	Mas	muni + mhi + smiṅ → munimhi, munismīṅ <i>in or on a monk</i>	muni + su = munīsu munīsu <i>in or on monks</i>
	Neut	vāri + mhi, + smiṅ → vārimhi vāriśmīṅ <i>on or in water</i>	vāri + su = vārīsu, varīsu <i>in or on waters</i>

PERSONAL PRONOUNS, GENITIVE AND LOCATIVE

The Genitive³ same as the Dative

1st Person

2nd Person

Loc	Sing	mayi <i>in or on me</i>	tayi, tayi <i>in or on thee</i>
	Pl	amhesu <i>in or on us</i>	tumbesu <i>in or on you</i>
	3rd Person		
	Sing	namhi, tamhi, nasmiṅ <i>him or it</i>	tasmiṅ <i>in or on him</i>
Pl	tissag, tassag, tīyag <i>in or on her</i>		
	tesu, nēsu <i>in or on them</i>		
Pl	tāsu, nāsu <i>in or on them</i>		

³ The Genitive is the same as the Dative. It is the same as the Dative in the singular and plural.

ATTANOPADA

Vattimma Present Tense

Terminations

	Singular	Plural
1st Pers	e	mhe
2nd Pers	se	vhe
3rd Pers	te	aine
1st Pers	pac + e = pace <i>I cool</i>	pac + a + mhe = pacāmhe <i>we cool</i>
2nd Pers	pac + a + se = pacase <i>you cool est</i>	pac + a + vhe = pacavhe <i>you cool</i>
3rd Pers	pac + a + te = pacate <i>he cool's</i>	pac + a + ante = pacante <i>they cool</i>

ROOTS OF THE SEVENTH CONJUGATION CALLED CURĀDI GADA

Ajja to earn (<i>ajjete or ajjayite</i>)	Manta to consult, speak privately
Cura to steal (<i>corete or corayate</i>)	
Gada to count (<i>gantete or ganayite</i>)	(<i>mantete, mantayate</i>) with ā to call, address
Cinta to think (<i>cintete, cintayate</i>)	(<i>amantete amantayate</i>)
Gantha to arrange one with another (<i>ganthete ganthayate</i>)	Pala to protect (<i>palite, paltayate</i>)
Ghata to unite put together (<i>ghatete ghatayate</i>)	Vanna to praise (<i>vanñete vannayate</i>)
	Vida to endure know (<i>velete vedayate</i>)

S Further e or aya is added to the roots before the terminations and the penultimate vowel—not followed by a samāsa—of the root undergoes in some instances vuddhi substitute

Vid + e + te or vid + aya + te = vedete or vedayate

Cur + e + te or cur + aya + te = corete or corayate

Ghat + e + te or ghat + aya + te = ghātete or ghātayate

Cint + e + te or cint + aya + te = cantete or cintayate

SUBSTANTIVES

Ācāro	m	conduct	Samaranganan	n	battle field
Agado	m	medicine			
Avāso	m	residence	Samuddo	m	sea
Caritaṇ	n	the manner of leading a life	Sivako	m	disciple
		conduct	Vanag	n	forest
Nidāgho	m	summer	Vanag	n	desire for existence
Nidānan	m	original cause	Vanno	m	colour caste
Nidhi	m	store	Viro	m	warrior, brave
Osadho	m	medicine			prominent
Pakāso	m	light ray			person
Pālako	m	protector	Vuso	m	bullock
Parakkamo	m	exertion	Yūthag	n	herd
Paśado	m	palace	Yūthapati	m	the head of a herd
Sacivo	m	minister			

ADJECTIVES

Adhama	lowest meanest	Mayjhima	middle
Antima	last	Pathama	first
Canda	hot fierce	Settha	excellent
Cūla	small	Thomaniya	praiseworthy
Digha	long		

9. Adjectives agree with the substantives which they qualify in gender, number and case and can be placed either before or after the nouns they qualify, but are generally put before

* The word *Adhama* generally signifies the lowest, but in the sense of 'lowest' it is used to denote the most inferior person in a group of persons. *Adhama* is used to denote the most inferior person in a group of persons. They are the most inferior of the *gana*, *kamma*, and *phala* is perfectly

PĀLI SENTENCES

- | | |
|------------------------------|-------------------------------------|
| 1 Varuṇaṃ nīdhi samuddo | 13 Sajjanaṃ caritaṃ |
| 2 Vusinaṃ yuthaṃ khetto | buddhaṃ pamodīya |
| carati | bhāvati |
| 3 Nidaghe suriyassa pakāso | 14 Naraṇaṃ settho viro |
| cando bhāvati | 15 Agadena nānaṃ vyādhayo |
| 4 Kavayo loke viraṇaṃ | nassanti |
| parakkamaṃ vanna | 16 Naraṇaṃ adhamo dūyano |
| yanti | 17 Bhūpaṃ senapatiṇaṃ |
| 5 Sajjanaṃ Buddhassa ciraṃ | yodhanaṃ parakka |
| anugacchanti | mena jīnanti pacc |
| 6 Coraṃ dhanikaṃ dhanam | mitte |
| corenti | 18 Osadhesu ³⁸ Buddhassa |
| 7 Girisu sīhaṃ vasanti | dhammo settho |
| 8 Puttaṃ palako janako | 19 Acariyaṃ aṃaṃ ciraṃ anuga |
| 9 Dukkhaṃ nidaṃ | cchanti siss |
| papaṃ | 20 Devadattaṃ puttesu ³⁹ |
| 10 Ajjayanti sajjanaṃ | majjhimaṃ vāyamaṇa |
| dhanikaṃ puṇṇikaṃ | dhanamaṃjjetī |
| viriyena | 21 Avīsesu vasanti manuss |
| 11 Naraṇaṃ saevheṃ saddhiṃ | 22 Buddhassa sīvakaṃ vanaṃ |
| manteti | chindanti |
| 12 Dhanikaṃ paṇḍitaṃ sukhinṃ | 23 Digho bālaṃ saṃsaro |
| vasanti | 24 Kassako tassa vuse ganayati |

TURN INTO PĀLI

- | | |
|---------------------------|-------------------------------------|
| 1 The conduct of the rich | 3 The residence of the ascetics |
| man's son is praise | is the forest |
| worthy | 4 The thief steals the wealth |
| 2 The last of Devadatta's | of a Brahmin |
| sons is the best | 5 Lotus ⁴⁰ grow in water |

38 An adverb often takes the form of a neuter accusative singular

39 The Genitive or Locative is optically used when one out of a number of things is meant

- | | |
|---|--|
| 6 The envy of the general is
the cause of war | 16 The exertion of the pro-
minent persons is
praiseworthy |
| 7 Rays of the sun are hot | 17 Virtue is the wealth of good
men |
| 8 Kings live happily in their
palaces | 18 We think (of) but never
seek (for) deliverance |
| 9 The protector of people is
the king | 19 You protect your wealth
with exertion |
| 10 She throws ghee into the
fire | 20 Poets praise the king |
| 11 Fishes live in water | 21 By sin they endure
misery |
| 12 Deer live in the forest | 22 The king calls his minis-
ters |
| 13 The king with his general
goes to the battlefield | 23 The residence of virtue is
the Enlightened One |
| 14 The advice of the good is
for the happiness of
my sons | 24 The colour of the body
vanishes |
| 15 I never follow the conduct
of the bad | |

LESSON XI

REGULAR DECLENSION OF NOUNS

Feminine Nouns—Stem ending in *ā* and *i*
Terminations Declension

kaññā virgin

	Singular	Plural	Singular	Plural
Nom	—	— yo	<i>kaññā</i>	<i>kaññā, kaññāyo</i>
Voc	<i>e</i>	— yo	<i>kaññe</i>	<i>kaññā kaññāyo</i>
Acc	<i>aṇ</i>	— yo	<i>kaññāṇ</i>	<i>kaññā kaññāyo</i>
Instr	<i>ya</i>	<i>bhī hi</i>	<i>kaññāya</i>	<i>kaññābhī kaññāhi</i>
Abi	<i>ya</i>	<i>bhī hi</i>	<i>kaññāya</i>	<i>kaññābhī kaññāhi</i>
Dat.	<i>ya</i>	<i>naṇ</i>	<i>kaññāya</i>	<i>kaññānaṇ</i>
Gen	<i>ya</i>	<i>naṇ</i>	<i>kaññāyaṇ</i>	<i>kaññānaṇ</i>
Loc	<i>ya yaṇ</i>	<i>su</i>	<i>kaññāya</i>	<i>kaññāyaṇ kaññāsu</i>

Terminations		Declension of <i>yuvatī</i> a young woman	
Singular	Plural	Singular	Plural
Nom —	ī yo	yuvatī	yuvatī yuvatiyo
Voc —	i yo	yuvatī	yuvatī yuvatiyo
Acc ꣳ	ī, yo	yuvatiꣳ	yuvatī yuvatiyo
Instr yā	bhī hi	yuvatiyā	yuvatībhi yuvatīhi
		yuvatyā	yuvatībhi yuvatīhi
Abl yā	bhī hi	yuvatiyā	yuvatībhi yuvatīhi
		yuvatyā	yuvatībhi yuvatīhi
Dat yā	naꣳ	yuvatiyā	yuvatīnaꣳ
Gen yā	naꣳ	yuvatiyā	yuvatīnaꣳ
Loc yā yaꣳ su	su	yuvatiyā	yuvatīsu yuvatīsu
		yuvatiyaꣳ	
		yuvatyaꣳ	

SUBSTANTIVES (FEMININE)

Anā	command order	Paññā	wisdom
Bhāriyā	wife	Ratī	desire
Kaṇṇā	virgin girl	Rattī	night
Khamā	forgiveness patience	Tittī	satisfaction
Lajjā	shame	Vijjā	education knowledge
Latā	creeping plant	Yuvatī	maiden young woman
Mālā	garland wreath		
Muttī	deliverance		

MASCULINE AND NEUTER

Ajjanāᣳ	n earning	Ottappay, n	fear of committing sin
Amacco	n minister	Pīlandhanay	n ornament
Oharāᣳ	n house	Ratanay	n gem precious thing

FEMININE NOUNS

Nominative Vocative and Accusative Cases.—Stem ending in *ā* & *i*
Terminations

Kaññā *a virgin*

Singular

Plural

Nom. *kaññā a virgin**kaññā + yo = kaññāyo**kaññā virgins*Voc. *kaññā + e = kaññe**kaññā + yo = kaññāyo,**O virgin**kaññā O virgins*Acc. *kaññā + aṃ = kaññāṃ**kaññā + yo = kaññāyo,**a virgin**kaññā virgins*Yuvatī *a young woman*

Singular

Plural

Nom. *yuvatī a young woman**yuvatī + ī yo = yuvatī**yuvatīyo young women*Voc. *yuvatī O young woman**yuvatī + ī, yo = yuvatī**yuvatīyo O young women*Acc. *yuvatīṃ = yuvatīṃ**yuvatī + ī, yo = yuvatī**a young woman**yuvatīyo young women*

INDECLINABLES

Bhīyo *very much*Kathag *how*Bahū *out*Kiy *what*Ciraḡ *long*Niccag *always*Kuhū *where*Sabbathā *by all means*Evaḡ *thus*Tattha *there*Etarahū *at present*Tatra *there*Hetthā *low*Tadā *then*

PĀLI SENTENCES

- | | |
|---------------------------------------|---|
| 1 Paññā narānaṃ ratanaṃ | 11 Viṇṇa sissānaṃ vināyaṇ |
| 2 Viṇṇa nayati jaṇaṃ | dadati |
| pakisaṃ | 12 Kaññe ¹ kuhiṃ gacchasi ² |
| 3 Bhariyo ¹ kathaṃ balanaṃ | 13 Muninaṃ dhaṇaṃ khaṃsā |
| paññā vaddhati | 14 Janā dhaṇassajjane tittā |
| 4 Yuvati malā gantheṇi | na pipunanti |
| 5 Bhariyayo patinaṃ gūṇaṃ | 15 Amreṇa bhupasaṇaṃ |
| bhiyo vānanti | karonti |
| 6 Candana vīri ratti na | 16 Dujānā kathaṃ muttiṃ |
| bhasate | labhanti ² |
| 7 Yuvati niccamāsaṃsati | 17 Kaññā phalaṃ tattha |
| pālandhanāni | vikkinati |
| 8 Dhamme rati eittāṃ pāpā | 18 Viṇṇa narassaibharanaṃ |
| nivārayati sabbathā | 19 Lata pabbataṃsa hetthā |
| 9 Lajja lokam pūleti | vaddhati |
| 10 Etarahi jaṇa bhiyo paññāṃ | 20 Yatayo nagaramhā bahi |
| na karonti | araññe vāsanti |

TURN INTO PĀLI

- | | |
|-------------------------------|--------------------------------|
| 1. I never go to his house | 11 Wisdom is excellent for |
| 2 Patience leads men to | men |
| happiness | 8 The good are never satisfied |
| 3 Young women always desire | with earning merits |
| ornaments | 9 The desire for wealth is not |
| 4 The garland pleases the | praiseworthy |
| wife of Devadatta | 10 The desire for virtue is |
| 5 The wife is angry with her | praiseworthy |
| husband | 12 Education gives modesty to |
| 6 The ascetics dwell here and | men |
| do not go out | 13 Fear of committing sin is |
| 7 By all means, let us give | the cause of happi- |
| happiness to men | ness |

- | | |
|---|---|
| 14 The wife follows her husband | 17 Where do the young women go oh girl? |
| 15 The wise obtain wisdom by exertion | 18 "Do they live long? |
| 16 Young men do not shine without education | 19 How do they obtain happiness thus? |
| | 20 I live long here |

LESSON XII

INSTRUMENTAL, DATIVE AND ABLATIVE CASES

Feminine Nouns—Stem ending in ā and ī

Terminations

Singular

Plural

Inat	kaññā + ya = kaññāya <i>by or with a girl</i>	kaññā + bhī, + hī = kaññābhī, kaññābhī <i>with or by girls</i>
Dat	kaññā + ya = kaññāya <i>to or for a girl</i>	kaññā + naṃ = kaññānaṃ <i>to or for girls</i>
Abl	kaññā + ya = kaññāya <i>from a girl</i>	kaññā + bhī, + hī = kaññābhī, kaññābhī <i>from girls</i>
Inst	yuvatī + yā = yuvatīyā, yuvatīyā <i>by or with a maiden</i>	yuvatī + bhī, + hī = yuvatībhī yuvatībhī <i>by or with maidens</i>
Dat	yuvatī + yā = yuvatīyā <i>to or for a maiden</i>	yuvatī + naṃ = yuvatīnaṃ <i>for or to maidens</i>
Abl	yuvatī + yā = yuvatīyā, yuvatīyā <i>from a maiden</i>	yuvatī + bhī, + hī = yuvatībhī yuvatībhī <i>from maidens</i>

SUBSTANTIVES

Accanag	n worship	Pamada	f young maiden
Ajjhayanag	n study	Piti	f joyful
Accayo	m expiry fault end	Sadācāro	m good conduct
Ajjhattika	adj spiritual	Saddha	f faith, con- fidence
Asaṅkheyya	adj innumerable	Sneho	m affection friendship
Bhayaṇ	n fear	Sukkapakkho	m the bright half of a month
Dando	m punishment stick	Titikkhā	f patience
Durācāro	m misconduct	Tutthi	f satisfaction
Gulo	m ball sugar	Tutthidāro	i reward
Jhānaṇ	n trance rap- ture	Uggamo	n coming on appearance
Kalapakkho	m dark half of a month	Upavādo	m abuse
Kāto	m d n pot	Vihāro	m monastery
Lābho	m gain	Nāso	i rum
Māso	m month	Pajā	f being sub- jects
Pamādo	i indolence delay error		

ROOTS OF THE FIRST CONJUGATION

Ikka	to see take into account, to care for (ikkhati)	Rabha	with 'ā' to begin (arabhati)
With apa'	to expect (apekkhati)	Ruca	to please (rucati)
With 'pa'	to see clearly (pekkhati)	Silāgha	to praise (silaghati)
With 'pari'	to examine (pirikkhati)	Subha	to be splendid (sobhati)
Kampa	to shake tremble (kanpatti)	Vata	3rd c to exist to be (vattati)
Muda	to rejoice (mudati)	With 'sag'	to be conducive (sarissati)
Hara, with 'ā'	to bring (āhara'i)	Ha	3rd c with 'pari' to decrease (parihayati)

PĀLI SENTENCES

- | | |
|--|---|
| 1 Ahaṃ Buddhag vande
saddhāṃ sadi | 13 Candanag vātena pabbato
na kampati |
| 2 Puttassa dāraṃ latha
mahaṃ sukhamaṃsaṃ | 14 Pandita napekkhante
bhānā pasāsa |
| 3 Dandaḥ abhaya Devadattaṃ
hadayaṃ kampate | 15 Brāhmaṇa devanumaccaṃ na
mārabhanti sukkapakkhe |
| 4 Bhariya mantaṃ patina
saddhiṃ | 16 Manaso sobhati vijaya
natilānkaṃ rehi |
| 5 Puttassa sagatā janaḥ
pitiya vattate | 17 Buddhā dāsaṃ ādāsaṃ |
| 6 Manava te aṃ mittānaṃ
tutthidyaṃ pāhanti | 18 Janakaḥ a putte sneha
vaddhate |
| 7 Rajjamapekkhati kumaro
bhupassa'ccayena | 19 Pāmo na rocati virānaṃ |
| 8 Andhako sunyaṃ suṃgamena
naṃsati | 20 Dhammaṃ ajjāsaṃ na jana
suppathampekkhanti |
| 9 Bala gulamicchati | 21 Sappurisa puññaṃ namajane
tutthiṃ na papponti |
| 10 Cando vaddhate sukka
pakkhaṃ | 22 Buddhassa deva pi
alighanti |
| 11 Puññaṃ janinaṃ sukhaya
sattattati | 23 Pāmo janinaṃ nāya
sattattati |
| 12 Dhanika aṃkheyyenapi
' dhanena neva tutthig
pappuanti | 24 Ajjhātikaṃ sukhassa
labbho yatinaṃ pitiya
sattattati |

TIPPIKĀ PĀLI

- | | |
|--|--|
| 1 We begin the study of the
doctrine of the Buddha | 4 They examine the conduct
of Devadatta |
| 2 The trees look splendid by
the appearance of fruits | 5 The Pandita shines with his
innumerable virtues |
| 3 Thou expectest a reward
from the king | 6 They tremble from fear of
punishment |

- | | |
|------------------------------|-------------------------------|
| 7 From sin originates the | 13 The monks live happily in |
| spiritual ruin of men | their monastery |
| 8 The wise never praise the | 14 The young women bring |
| misconduct of men | water in their pots |
| 9 The good conduct of the | 15 The wreath of flowers |
| pupils is conducive | pleases the young |
| to the joy of their | woman |
| teachers | 16 Patience conquers wrath |
| 10 Brahmins worship their | 17 The monks try for the gain |
| gods at the appearance | of trances |
| of the sun | 18 The moon decreases at |
| 11 Indolence is the original | the dark half of the |
| cause of ruin of | month |
| men | 19 I fear the abuse of bad |
| 12 The subjects like the | people |
| king for his good | 20 The reward of the king |
| conduct | pleases his ministers |

LESSON XIII

PASSIVE AND IMPERSONAL FORMS

10 These are generally formed by adding 'ya' to the root and then appending either Parassipada or Attanopada terminations as in $nī + ya + ti$ *nīyati*, $bhū + ya + te$ *bhuyate*

11 In some cases the final vowel of the root is changed into *i* before 'ya', as in $dī + ya + te$ *diyate*, $kara + ya + te$ *kariyate*. For the construction of *paccate*, *bujjhate*, *haññate*, *rujjhate*, &c see rule No 4

FEMININE NOUNS

Genitive and Locative Cases—Stem ending in ā and i

Singular

Plural

Gen *kaññā*+*ya* *kaññāya*
girl's

kaññā+*naṃ*=*kaññānaṃ*
girls

Loc *kaññā*+*ya*,+*yaṃ* ~
kaññāya, *kaññāyaṃ*
on a girl

kaññā+*su*=*kaññāsu*
on girls

Gen *yuvatī*+*yā*=*yuvatīyā*
of a maiden,

yuvatī+*naṃ*=*yuvatīnaṃ*
of maidens

Loc *yuvatī*+*yā*+*yaṃ* ~
yuvatīyā *yuvatīyaṃ*
*yuvatīyaṃ*⁴¹ *on a maiden*

yuvatī+*su*=*yuvatīsu*
on maidens

VERBS (PASSIVE AND IMPERSONAL FORMS)

Bhara 1st c. to nourish
(*bharīyate*)

Hana 1st c. to kill
(*hanīte*)

Dhara 7th c. to wear
(*dharīyate*)

Kattha 7th c. to praise
(*katthīyate*)

Disa 7th c. to preach
(*dissīte*)

Pattha 7th c. to wish for
aspire (*patthīyate*)

Gi, with 'npa 5th c. to accrue
inmate (*gīṇīyate*)

Saha 1st c. to bear endure
(*sahīyate*)

Hara 1st c. with ā to bring
carry (*aharīyate*)

Supa 1st c. to sleep
(*supīyate* or *sippīyate*)

SUBSTANTIVES

Aparādhho 11 fault crime
Khaggo 11 sword

Rājapuro 11 king's execu-
tioner, royal officer

Vibandho 11 wine man

Sammā 11 well

41. If in this case some of the cases are dropped as you wish, a list will be given.

PALI SENTENCES

- | | |
|---|-------------------------------|
| 1. Bhikkhū dīyate brahmanā
naṃ bhupena | 14. Dhammo āyate vibudhehi. |
| 2. Bhupatino karīyate
raṇapuriṇe | 15. Katthiyasi tvaṃ kavīhi |
| 3. Senā niyate senapatiṇi | 16. Sukhamicchīyato jānehi. |
| 4. Khatvānamā araddho vīhiyate
sappurisehi | 17. Dhanag paṭṭhiyath- |
| 5. Odano bhujjate brahmanena | dhanyakehi |
| 6. Buddhena desīyate dhammo | 18. Amhehi dhammassāyabāyana- |
| 7. Yataṃ vandīyante jānehi | amitrabhiyath- |
| 8. Sissehi gāthīyo paṭṭhiyante | 19. Dharmo sevīyate tassa |
| 9. Doratī naṃhā dīyate
janehi | kinkarehi |
| 10. Puṇṇapaciṇīyati dūpanehi | 20. Dhañṇassa risayo gharama- |
| 11. Vyūtheṇa migo hañṇīte
sareṇa | hāṇīyante kassakehi |
| 12. Puṇṇamāy mālā dharīyante
jūṭṭimā sise. | 21. Puñṇag kuyāte |
| 13. Brahmanena soṇyate | suṇanehi |
| | 22. Buddhassa dhammo suyate |
| | summa sevakehi |
| | 23. Rakkhassā sakkā chīyate |
| | kinkarehi |
| | 24. Jano pīṇyate sukhaṃ |
| | dhammena |

TUKA INO TUKA

- | | |
|---|--|
| 1. Wealth is obtained by
exertion | 7. The body is nourished with
food |
| 2. The advice of the good is
followed by the wise | 8. You are praised by your
tutors |
| 3. Virtue is protected by the
wise | 9. The king is praised by the
poets |
| 4. The enemy is killed by the
warrior with his sword | 10. Error is seen by us |
| 5. Fruits are eaten by monkeys | 11. Ornaments are worn by
young women |
| 6. The subjects are protected
by the king | 12. The doctrine is taught by
the tutor |

- | | |
|---|--|
| 13 The rising of the sun is
seen ' ' | 17 We are insulted by Deva
Datta |
| 14 Rice is cooked by the cooks | 18 You are sought by men |
| 15 The conduct of our sons is
examined | 19 You are known by people |
| 16 A ball is expected by the girl | 20 Punishment is given to the
thieves |

LESSON XIV

REGULAR DECLENSION OF NOUNS

Masculine and Neuter Nouns—Stem ending in *i*, *sāmī*, *lord* and *sīghayāyī* *that which goes quickly*

Terminations

MASCULINE AND NEUTER.

	Singular		Plural	
	Masculine	Neuter.	Masculine	Neuter
Nom	—,	i	—, no	—, ní
Voc		i.	—, no,	—, ní.
Acc	ṃ naṃ		—, no.	—, ní
Inst	nā			bhí, hí.
Abi	nā, smā mhā.			bhí, hí.
Dat	no, ssa			naṃ.
Gen	no, ssa			naṃ.
Loc	ni, mhi, smiṃ			su.

42. Use disa to see in the Future & it is changed to disse to which the termination is directly added, as disse disse to see. For this change sometimes does not take place when it is used with a prefix.

	Singular	Plural	Singular	Plural
Ins	yā	bhū, bi	nadiyā, najjā	nadibbī, nadibī
Abl	yā	bhū hi	nadiyā najjā	nadibbī nadibī
Dat	yā	naṇ	nadiyā	nadināṇ
Gen	yā	naṇ	nadiyā	nadināṇ
Loc	yā yaṇ	su	nadiyā nadiyaṇ najaṇ	nadisu

VERBS

Bhu	1st c with pa	to rise (<i>pabbhāsi</i>)	Kusa	with pa	1st c to call (<i>paḷḷosati</i>)
Bhujā	2nd c with pari	to enjoy partake of (<i>paribhu jati</i>)	Pusa	7th c	to nourish (<i>poseti or posayati</i>)
Yuja	with anu	2nd c to practise give oneself up to (<i>anujā jati</i>)	Suca	1st c	to feel sorry grieve for (<i>socati</i>)
			Vaha	with ā	1st c to bring (<i>arahaṭi</i>)

SUBSTANTIVES

Brahmacāri	m	celibate he who leads a celibate life	Dūteyyaṇ	n	message
			Eso	m	nominative singular of eta this
Dāsī	f	maid servant	Himālayo	m	the Himalaya mountains
Dhammacāri	n	righteous man he who acts righteously	Itthī	f	woman
			Jananī	f	mother
			Karini	f	she elephant
Dummedhī	m	illiterate man	Kukkutapotako	n	chicken
Duggatī	f	bad state of existence	Kukkutī	f	hen
			Kumārī	f	princess

Makkatī	f she monkey	Pāthasālā	f school
Maheśī	f queen	Pokkharani	f pond
Manavī	f warden	Puññakārī	m he who does meritorious deeds
Mahanadī	f great river		
Medhāvī	m wise man		
Muttaharo	n necklace	Sakhī	f female friend
Nārī	f woman	Sucinna	p p well practised
Pāpakārī	m sinner, he who commits sin		

INDECIINABLE

Have	certainly	Ubbayattha	in both worlds
Pecca	hereafter or in the next existence.		

PALI SENTENCES

- | | |
|---|--|
| 1 Dhammaceti sukhay jivati | 12 Itthiyo pitari pilandhanani pilandhanti |
| 2 Sami dīse ca dāsiyō ca pakkosati | 13 Brahmacārinō kāme na paribhuñjanti |
| 3 Sīmaḥ pavāsāma nagaraṃ | 14 Makkatiyo ayyine vevanti |
| 4 Maheśī sevīyate dīsihī | 15 Suddhiṃ tvaṃ potakehi |
| 5 Sakhī parivṛṭṭiyate kumārī | 16 Taruṇī lappiya sīgharā gharay parivṛṭṭi |
| 6 Nārī ca nāriyo ca pokkharani motaranti nahitīya | 17 Puttā jananiṃ posenti |
| 7 Manu-ssī brahmacariṃ vanṭi | 18 Minavī pathasālā gacchati |
| 8 Dhammaceti lūlay vanṭi yate kavīhī | 19 Gangāya julay kalheṇī khayay nayāti |
| 9 Pokkharaniṃ khantiyate junseli | 20 Idha mōlati pecca mōlati punakari ubbayatthamodati |
| 10 Hum dāyā mahinadiyo pallavanti | 21 Idha socati pecca socati p-pakari ubbayattha socati |
| 11 Maheśī mutthirā dīvanto manavīnaṃ | |

- 21 Dhammo have rakkhati dhammacariṃ
 Dhammo sucinno sukhamivahati,
 Esinisaṃso dhamme sucipno
 Na duggatiṃ gacchati dhammacari
- 22 Pamādanuyuñjanti bala dummehino janā
 Appamadañca medhavi dhanaj setthagva rakkhati

 TURN INTO PĀLI

- | | |
|---|---|
| 1 The king gives the queen a
necklace | 10 She gives cloths to her
maidens. |
| 2 Elephants live happily in
the jungle with their
she elephants | 11 The hen protects her
chickens |
| 3 The lord is served by his
servants | 12 He who commits sin does
not enjoy happiness |
| 4 Men give alms to the
Brahmacaris | 13 The maiden calls her female
friends and gives them
presents at the
school |
| 5 The General sends a message
to the King at night | 14 Lotuses grow in the
pond. |
| 6 Women wish for ornaments | 15 O wise men! why do not
nourish your fathers
and mothers |
| 7 O woman! the girls return
from the school | 16 The righteous* family
grows in virtue and
fame |
| 8 The queen advises her prin-
cesses to learn modesty | |
| 9 The lioness devours the
flesh of the deer | |

 * Use dhammacari etc. adjectively

LESSON XV

ABLATIVE GENITIVE AND LOCATIVE CASES

Nouns—Stem ending in *i*

Terminations

	Singular	Plural
Ma*	Abl $sāmi + nā, + mḥā, + sma =$ $sāminā, sāmamha$ $sāmismā$ <i>from the lord</i>	$sāmi + bhi, + hi =$ $sāmiḥhi, sāmiḥhi$ <i>from the lords</i>
	Gen <i>same as dative</i>	
	Loc $sāmi + ni, + mhi, + smiṇ$ $= sāmini, sāmamhi$ $sāmismiṇ$ <i>in or on the lord</i>	$sāmi + su = sāmisu$ <i>in or on lords</i>

Neuter Noun *sīghāyayi* also should be declined like *sāmi*.

	Singular	Plural
Fem	Abl $nadi + yā = nadiyā$ $najjā$ <i>from a river</i>	$nadi + bhi, + hi = nadiḥhi,$ $nadiḥhi$ <i>from rivers</i>
	Gen <i>Same as Dative</i>	
	Loc $nadi + yā, + yaṇ =$ $nadiyā, nadiyaṇ$ $najjaṇ$ <i>in or on a</i> <i>river</i>	$nadi + su = nadisū$ <i>in or on</i> <i>rivers</i>

FIRST PRETERITE TENSE OR AJJATANI

PARASSAPADA

Terminations

	Singular	Plural
1st Person	ī	mḥa
2nd Person	o	ttha
3rd Person	ī	uṇ

12 In this tense also the conjugational signs are added on to the roots before the terminations. A is optionally prefixed

to the root and the vowel immediately preceding the terminations is always dropped when it is followed by a termination beginning with a vowel and it changes into *i*, when followed by a termination beginning with a consonant

13 The termination *ī* is optionally shortened and 'uṇ is optionally changed into *ṇsu*

	Singular	Plural
1st Pers	a + pac + iṇ = apaciṇ or paciṇ <i>I cooked</i>	a + pac + i + mḥā = apacimḥa pacimḥā <i>we cooked</i>
2nd Pers	a + pac + o = apaco or paco <i>thou cooledst</i>	a + pac + i + tṭha = apacitṭha pacitṭha <i>you cooled</i>
3rd Pers	a + pac + i = apaci, paci, apaci paci <i>he cooked</i>	a + pac + ṇsu, + uṇ = apaciṇsu paciṇsu apacuṇ pacuṇ <i>they cooled</i>

VERBS

Disa 7th c to preach (<i>desesi</i>) ⁴⁵	Pā (piba) 1st c to drink (<i>piṇi</i>) ⁴⁶
Hana 1st c to kill (<i>ahāhi</i>)	
Kasa 7th c with pa to ex pound (<i>palasesi</i>)	Pata with ni 1st c to fall down (<i>niṇati</i>)
Kila 1st c to play (<i>khi</i>)	Vatu with ni 3rd c to be born (<i>niḥbatti</i>)
Kasa, with vi 1st c to blossom (<i>viḥasi</i>)	

⁴⁵ S is inserted between the terminations and the root as in —
desa + a + i = desesi

⁴⁶ In the past and the future tenses i is changed into v as in —
pivi pivissati

SUBSTANTIVES

Adinavo	<i>m</i> fault	Nigamagāmo	<i>m</i> village
Ajo	<i>m</i> goat		belonging to townlet
Andag	<i>n</i> egg	Nissārata	<i>f</i> worthlessness
Anisaṃso	<i>m</i> merit advantage	Pākata	<i>adj</i> famous
Bāranasī	<i>f</i> Benares (a city in India)	Samano'	<i>m</i> recluse
Culladhanuggahapandito	<i>m</i> a Pandit named Culladhanuggaha	Saṃsāro	<i>m</i> the world con- tinual existence
Dipinī	<i>f</i> tigress	Sārati	<i>f</i> worthiness
Eko	nominative singular of Eka one (numeral) certain (adj)	Santīkaṃ	<i>n</i> presence vicinity
Hatthi	<i>m</i> elephant	S kharag	<i>n</i> top of a moun- tain
Khattiyānī	<i>f</i> princess	Takkasilā	<i>f</i> the ancient university town of India
Mahiso	<i>m</i> buffalo	Udiccabrahmanakulaṃ	<i>n</i> the highest Brahmin family
Nāgaro	<i>m</i> citizen	Ukkhali	<i>f</i> cooking vessel
Nekkhammag	<i>n</i> emancipation from (household life) passions	Vaddhaki	<i>m</i> carpenter

INDECLINABLES

Hiyo	yesterday	Purato	in the presence
------	-----------	--------	-----------------

PĀLI SENTENCES

- | | |
|---------------------------|---------------------------|
| 1 Ukkhahag odanam apaciṃ | 5 Bhupo tava dhanag adasi |
| 2 Vaddhaki pithamkari | 6 Dhepassu purato sathi |
| kattbana | saccampavadinu |
| 3 Mahes ya kumhri dhamma | 7 Culladhanuggahapandito |
| masuṃ sadhaya | Bāranasiyaṃ ekasmiṃ |
| 4 Naraṃ aṇi nagaram piṇṇi | nigamagāme udicca- |
| sa lāhag seṇi | brahmapakule nibhatti |

- | | | | |
|----|--|----|---|
| 8 | Buddho saṃsarassa nissara
taṃ pakasesi | 16 | Dhammassa sarataṃ
dakkhiṃ |
| 9 | hiṃ tūmhe hiyaṃ dhammama
cariyassa santike na
pathittha? | 17 | Cora kumariya ābharanani
corayissu |
| 10 | Vapiya kukkuṭinag andani
vikkinissu | 18 | Gangayodakaṃ pivissu
hatthino |
| 11 | Araññe tipasā vasissu. | 19 | Ācariyaṃ vandissu sissā |
| 12 | Senapati senagāyā
samaranganan | 20 | Khattiyāni assamaruhi |
| 13 | Aramamaṃgacchissu samana. | 21 | Brahmaniya puttā vedag
gathi |
| 14 | Mayaṃ puttā dhammaṃ o
vadamha | 22 | Dhammacariṇo kitti loka
pikati abosi |
| 15 | Nagaraṃ nagarassa vuddhiṃ
patthayissu | 23 | Pokkharaniyaṃ kamalaṃ
vikasissu |
| | | 24 | Buddho dhammaṃ devesi |

TURN INTO PĀLI

- | | | | |
|----|--|----|--|
| 1 | The general returned from the
Lattlefield with his army | 11 | I began the study of vedā |
| 2 | You spoke lies without fear
and shame | 12 | The mother kissed her sons
joyfully |
| 3 | We understood the worthi
ness of righteousness | 13 | The queen gave wealth to
her maidens |
| 4 | Goats fell down from the
top of the mountain | 14 | They fell on the floor |
| 5 | The wise followed the
doctrine of the Buddha. | 15 | The king called his princes
and princesses |
| 6 | Good conduct led men to
happiness | 16 | They saw the fault in
passions |
| 7 | By exertion Devadatta
became rich | 17 | They saw the merit of the
emancipation from
passions |
| 8 | The desire for righteousness
increased in his mind | 18 | Hunters killed buffaloes in
the jungle |
| 9 | The wise held the truth | 19 | We went to Takkaṣila |
| 10 | The hunters killed a tigress | 20 | The elephants played in the
water of the Ganges |

LESSON XVI

REGULAR NOUNS—Stem ending in ū and u

Terminations

The Noun—Stem ending in ū

	Singular		Plural	
	Vasculine	Neuter		
Nom	—	—	ū, ayo	ū, ni
Voc	—	—	u, ayo, ave	ū ni
Acc	ṇ	ṇ	u ayo	ū ni

The rest should be declined like muni

The Noun—Stem ending in ū

Nom	—	u	— no	— ni
Voc	—	u	— no	— ni
Acc	ṇ	ṇ	— no	— ni

The rest like muni

FEMININE

Nouns—Stem ending in ū and u

	Singular	Plural
Nom	—	ū, yo
Voc	—	ū, yo
Acc	ṇ	ū yo

The rest like yuvati

MASCULINE

Noun—Stem ending in u — Bhikkhu moni

	Singular	Plural
Nom	bhikkhu	bhikkhū bhikkhavo
Voc	bhikkhu	bhikkhu bhikkhavo
		bhikkhave
Acc	bhikkhuṇ	bhikkhu, bhikkhavo

Singular

Plural

Instr	bbikkhunā	bbikkhūbbi, bhikkhūhi
Abl	bbikkhunā, bbikkhamhā, bhikkhamsā	bhikkhūbbi, bhikkhūhi
Dat	bbikkhuno, bhikkhussa	bhikkhūnaṃ
Gen	bbikkhuno, bbikkhussa	bhikkhūnaṃ
Loc	bhikkhūhi bhikkhamsiṃ KKh	bbikkhūsu, bhikkhūsu

AFUTER

Noun—Stem ending in ā —āyu age

Nom	āyu.	āyū, ayūni.
Voc	āyu.	āyū, ayūni
Acc	āyuṃ	āyū, ayūni.

The rest like bhikkhu.

MASCULINE,

Noun—Stem ending in ā —sabbaññū the all wise one

Nom	sabbaññū	sabbaññū, sabbaññuno
Voc	sabbaññū	sabbaññū, sabbaññuno
Acc	sabbaññuṃ	sabbaññū, sabbaññuno

The rest like bhikkhu

AFUTER

Noun—Stem ending in ā.—Gotrabhū that which exceeds its
family or race

Nom & Voc	gotrabhu	gotrabhū gotrabhūni
Acc	gotrabhuṃ	gotrabhu gotrabhūni

The rest like bhikkhu

FEMININE

Nouns—Stem ending in \bar{u} & \bar{u} The Noun—Stem ending in \bar{u} —dhenu *cow*

Nom & Voc	dhenu	dhenu dhenuyo
Acc	dhenuṃ	dhenū dhenuyo
Inst	dhenuyā	dhenubhi dhenūhi
Abl	dhenuyā	dhenubhi dhenūhi
Dat & Gen	dhenuyā	dhenunāṃ
Loc	dhenuyā, dhenuyaṃ	dhenūsu

The Noun—Stem ending in \bar{u} —vadhu *bride young wife*

Singular	Nom	vadhu
	Voc	vadhu

The rest like dhenu

FIRST PRETERITE TENSE

Attasopada

Terminations

	Singular	Plural
1st Person	a	mhe
2nd Person	se	vhaṃ
3rd Person	a	u

14 Before the terminations beginning with consonants the final vowel of the root changes into \bar{i} and before the terminations beginning with vowels it is dropped as in $a + pacā + vhaṃ = apacivhaṃ$ and $a + pacā + a = apacā$

Singular

Plural

1st Pers	$pac + a$	$apacā$	$pacā$	$pac + i + mhe = apacimhe,$ <i>I cooked I have cooked</i>	$pacimhe$	<i>we cooked</i>
2nd Pers	$pac + i + se = apacise$ <i>pacise</i>	<i>thou cookedst</i>	$pac + i + vhaṃ = apacivhaṃ$ <i>pacivhaṃ</i>	<i>you cooked</i>		
3rd Pers	$pac + a$	$apacā$	$pacā$	$pac + u = apacū$	$pacū$	<i>they cooked</i>

POOT

Gamu, with adhi to a'tam (ajjha ^{ga} ma)	Manta 7th c with ā to call (amantess)
With ā to come to return (a ^{ga} ma)	With ni to invite (nimantess)
Hā 3rd c to abandon perish	Nā (jā) 5th c with pari to understand well, realize (pari ^{ga} ni)
With pari to decay diminish fall off, fade away (pari ^{ha} si)	Ruca 1st c & 7th with ā to inform (aro ^{ca} si)
Ji 5th c. to conquer (ajirā)	Sada (sida) 1st c with ni to sit on (ni ^{si} di)
Lupa 2nd c to cut off	Vaca to tell (aro ^{ca} .)
With vi to plunder (vira ^{ga} si)	Vada 1st c with upa to insult (upa ^{ra} di)
Mana 3rd c to think, suppose (ama ⁿⁱ si)	Vaja 1st c with anu pa to enter into pres'hood after (another person) (anu ^{pa} bbasi)
With ava to disgrace desp se look down upon (ava ^{ma} ni)	

SUBSTANTIVES

Aniccata f trans ^{en} cy mutability	Kalaho m quarrel
Ayu n age	Khirap m milk
Baudhu m relative	Kokanada f name of a goddess
Bhānu m ray	Maccu m evil one death
Bodhi f knowledge of the path of truth	Madhu m honey
Daro m wife	Madhukaro n bee
Dhammasabhā f religious assembly	Maggiko m traveler
Dbenu f cow	Nāta ^{ko} m relative
	Pacceka ^{buddho} m sub- buddha *
	Paccuso m morning dawn

* Paccakabuddho is a P. t. who has attained the Ara. like a Puddha but does not possess the knowledge to others there is no all respects inferior to a S. preme B. and superior to a bodi^{ga}ma.

Pañho	<i>m</i> question	Sālā	<i>f</i> hall
Pavatti	<i>f</i> news	Tabhī	<i>inde</i> there
Purato	<i>inde</i> in the presence of	Upāsako	<i>m</i> lay devotee
Puttadārā	<i>m plu</i> children and wife	Vaccho	<i>m</i> calf
Sakatag	<i>n</i> cart	Vipula	<i>adj</i> immense great
		Yāgu	<i>f</i> rice gruel

PĀLI SENTENCES

- | | |
|---|--|
| 1 Dhenu khiramadada
vacchassa | 13 Cora rat iyaṇ sakatāni
vilumpiṇsu |
| 2 Idhagamā Kōkanada | 14 Tathagato upāsakassa gūṇaṇ
kathesi |
| 3 Tapaso jhāna paribaya | 15 Dhammasalāhīyaṇ sanni
sīna bhikkhu therassa
gūṇaṇ vānnayisū |
| 4 Paccēka buddha ayyhamu
bodhiṇ | 16 Tathagato bhikkhū āmantesi |
| 5 Saccamavocimho bhāpassa
purato | 17 Atha naṇ te arocun |
| 6 Kiyaṇ maṇ tumhe ayaṇāññi
vhaṇ? | 18 Bodhisatto Takkaṇṇaṇ
sapp puni |
| 7 Puññena deva vipulena
kāme abhi ramu tabhi | 19 So tabhi ekāya silāya
nisīdi |
| 8 Gopā dhenug vajamanaya | 20 Brāhmaṇa Tathagataṇ
jañhe pucch esu |
| 9 Āyu parihīya devatīya | 21 Te kalahāṇ akarsu |
| 10 Kiminamiddhavañña
nekkhammecānisaṇsaṇ
parijāṇisū Bhikkhū | 22 Suriyassa bhānu kharo abho |
| 11 Taṇhiya mālaṇ ebund esu
bhikkhavo | 23 Kkhiṇṇasavā maccuṇ j nirsu |
| 12 Te setthissa taṇ pavatissa
arocessu | 24 Bāli pacceṇa yigug pavissu |
| | 25 Tathagatassa bandhavo pi
tamanupabbajissu |

TURN INTO PĀLI.

- | | |
|--|--|
| 1 The king went to war with his forces | 12 Gods and men worshipped the all wise Buddha |
| 2 They conquered lies by truth | 13 The shepherd sold his cow with her calf |
| 3 The thieves abandoned the wealth through fear | 14 Devadatta's relatives gave him wealth |
| 4 I invited the Tathigatha with the monks | 15 The wise insulted had people |
| 5 The tutor called his pupils | 16 The Enlightened One explained the fault of passions |
| 6 At the sight of a lioness they ran away | 17 By exertion they obtained wealth |
| 7 The wise understood the way to deliverance | 18 Monks understood the transparency of the world. |
| 8 The wise conquered their anger by patience | 19 Pandits praised the king's virtues |
| 9 The traveller asked the youth the way | 20 The king called his minister |
| 10 The bees made honey | |
| 11 The king entertained the ministers with their wives and children. | |

LESSON XVII

FUTURE TENSE

Parassapada-

Terminations.

	Singular	Plural
1st Person	अस्मि	अस्मिन्.
2nd Person	अस्सि	अस्सिन्.
3rd Person	अस्सि	अस्सिन्.

15 'i' is added to the root before the termination.

	Singular	Plural
1st Pers	pac+1+ssāmi= pacissāmi <i>I shall cook</i>	pac+1+ssāma=pacissāma <i>we shall cook</i>
2nd Pers	pac+1+ssasi= pacissasi <i>thou wilt cook</i>	pac+1+ssatha=pacissatha <i>you will cook</i>
3rd Pers	pac+1+ssati= pacissati <i>he will cook</i>	pac+1+ssanti=pacissanti <i>they will cook</i>

VERBS

Cara, 1st c with vi to walk about, wander (<i>vicarissati</i>)	Si ^{1st} the to lie down (<i>sessati</i> or <i>sayissati</i>)
Kitta 7th c to explain (<i>vitlessati</i> or <i>litlayussati</i>)	Vada 1st c with apa to blame abuse (<i>aparadissati</i>)
Mūḍa 3rd c to fade away to feel fatigue (<i>mutāyissati</i>)	Vaṇṇa 7th c to deceive (<i>vaṇṇessati</i> or <i>vaṇṇayissati</i>)
Vimassa to inquire into (<i>vimansissati</i>)	

SUBSTANTIVES

Ālāhanag <i>n</i> cremation ground	Issara <i>adj</i> supreme in fluential
Āmisso <i>m</i> objects of en- joyment food	Jivatakkhaya <i>m</i> extinction of life
Anāgato <i>m</i> future	Kayo <i>m</i> body
Ayaṇ <i>n</i> & <i>f</i> nom. s of ima this	Lamaka <i>adj</i> mean low
Bahu <i>adj</i> many	Lola <i>adj</i> greedy
Devo <i>m</i> ra n	Mahākulaṇ <i>n</i> great family
Duggata <i>adj</i> poor	Mahāsakkāro <i>m</i> great enter- tainment
Gabbho <i>m</i> embryo foetus	Nāmag <i>n</i> name.
Garavo <i>m</i> regard respect	Paṭhavi <i>f</i> earth.

Puriso	<i>m</i> man	Tārakā	<i>f</i> star.
Rāgo	<i>m</i> desire for sensual pleasure lust	Tāvatisa devaloka	<i>m</i> Tāvatisa heaven.
Sakatasatthāṇ	<i>n</i> 'cart	Tibbarāga	<i>adv</i> excessively sensual
Sāsanāṇ	<i>n</i> me sage dis pensation	Vasanatthāṇaṇ	<i>a</i> place for cruelty
Surā	<i>f</i> liquor	Visikhā	<i>f</i> street

INDECLINABLE

Aciraṇ	<i>adv</i> no longer shortly	Vata	<i>con</i> but
Kada	when	Viraṇ	<i>adv</i> very

22 Mahākulāni duggatāni bhavissanti	26 Bhupassa santiki bahug dhanag labhissasi
23 Avagatasmiṃ satti tibbaragā bhavissanti	27 Kiṃ pana tvaṃ gamissasi ?
24 Lamakakulāni issarāni bhavissanti	28 Ahag na gamissāmi
25 Ahag araṇṇag pavississīmi	29 Gehaṃssa vilumpissīma
	30 Vimaṃsissīmi bhikkhuno gane

TURN INTO PĀLI

- | | |
|---|---|
| 1 I shall prepare a great
entertainment for you | 11 We shall go to Benares |
| 2 The wise will blame
the sinners | 12 We shall deceive the king's
ministers |
| 3 By exertion he will obtain
happiness | 13 I shall do meritorious deeds
in future |
| 4 They will speak (of) the
All wise One's virtues | 14 My mother will give me
food tomorrow |
| 5 The king will follow the
advice of his ministers | 15 We shall hear the doctrine
of the All wise One |
| 6 We shall be delighted at the
virtues of the Bhikkhus | 16 Those who do meritorious
deeds will go to
heaven |
| 7 The thieves will plunder
the king's palace | 17 Evil doers will go to hell |
| 8 The rich will give alms to
the Bhikkhus | 18 Thou wilt see the faults of
passions |
| 9 My regard for the Bhikkhus*
will increase | 19 The monks will follow
the doctrine of the
Buddha |
| 10 When will your son return
from Takkaśila ? | 20 I shall explain the merits
of deliverance |
-

* Use locative plural

LESSON XVIII

FUTURE TENSE

Attanopada

Terminations

	Singular	Plural
1st Person	ssaṃ	ssāmhe
2nd Person	ssase	ssavhe
3rd Person	ssate	ssante

	Singular	Plural
1st Pers	pac + i + ssaṃ = pacissāṃ <i>I shall cook</i>	pac + i + ssmāhe = pacissāmhe <i>we shall cook</i>
2nd Pers	pac + i + ssase = pacissase <i>thou wilt cook</i>	pac + i + ssavhe = pacissavhe <i>you will cook</i>
3rd Pers	pac + i + ssate = pacissate <i>he will cook</i>	pac + i + ssante = pacissante <i>they will cook</i>

REGULAR DECLENSION OF NOUNS—Stem ending in o go bull

	Singular	Plural
Nom	go a bull	gāvo bulls
Voc	go O bull	gāvo O bulls
Acc	gāvū gāvāṃ gavaṃ a bull	gāvo bulls
Inst.	gāvena gavena by or with a bull	gobhi gohi by or with bulls
Abi	gāvā gava gāvamhā gavamhā gāvasmā gavasmi from a bull	gobhi gohi from bulls
Dat	gāvassa gavassa to or for a bull	gavaṃ gunnaṃ gonaṃ to or for bulls
Gen	gāvassa gavassa of a bull	gavaṃ gunnaṃ gonaṃ of bulls
Loc	gāvamhi gavamhi gāvasmiṃ gavasmīṃ gāve gave on a bull	gosu gavesu gāvesu on bulls

SUBSTANTIVES

Gabbhaseyyā	<i>f</i> lying in the womb.	Sāmiko	<i>m</i> heir lord
Go	<i>m</i> bull	Sangaho	<i>m</i> entertain ment
Gocaro	<i>m</i> pasture	Sassay	<i>n</i> paddy plant
Goghātako	<i>m</i> butcher	Setthithānag	<i>n</i> the royal cashier ship
Gomiko	<i>m</i> cattle owner	Singay	<i>n</i> horn
Kāruṇṇay	<i>n</i> kindness	Suve	<i>inde</i> tomorrow.
Mātulo	<i>m.</i> uncle	Vajo	<i>m</i> cattle shed.
Palālay	<i>n</i> straw	Veḷḷo	<i>m</i> physician
Pemo	<i>m</i> affection		

VERBS

Dā	to give (<i>dassati</i>)	Manta	with ā to call out (<i>amantessati</i> or <i>aman taysati</i>)
Gamu	with ni to go out (<i>niggacchissati</i>)	Ñā	with sag to recognise (<i>sajjanissati</i>)
Hā	1st c (<i>jahā</i>) to abandon (<i>jahissati</i>)	Ñi	with ā to bring (<i>anessati</i>)
I	with upa to approach (<i>upessati</i>)	Su	to hear (<i>soṇassati</i> or <i>sunissati</i>)
Khīpa,	with pa to throw or put in (<i>palhipissati</i>)	Vadha	to kill, strike (<i>vadhissati</i>)

PĀLI SENTENCES

- | | |
|--|---|
| 1 Tena dukkheṇ jaḥissag
jātag | 5 Nayissase gavo gāmag
suve? |
| 2 Gavo vajag bhindissante | 6 Punnaṇi karissavhe, sīlag
rakkhissavhe |
| 3 Sabbanāṇeṇo santiki ekag
'bhikkū ug labhissāṃhe | 7 Givo gocariya carissante |
| 4 Tassa santike dhammag
soṇissāṃhe | 8 Goghātakikaruṇṇeṇa viṇī
givo vadhissante |

9	Darako bhñmiyaṃ patissati	18	Gomika gohi nandissanti
10	Bhikkhunaṃ sangahaṃ karissāṃ	19	Gunnāṃ singani vaddhi santi
11	Mitūlassa bandhavo maṃ saṃjānissanti.	20	Gomiko gosu tittiyā na pāpunissati
12	Ahaṃ vejjāṃ ānessāṃ	21	Ācariya! mayampi tattheva gamissāma
13	Mama puttāṃ seṭṭhittha nassa sāmikaṃ karissāṃ	22	Tumhe kiṃ karissatha ?
14	Nāhaṃ puna ānessāṃ gabbhaseyyāṃ	23	Sōca seṭṭhitthānāṃ patthessati
15	Ahaṃ gopāṃ gīvūṃ yācissāṃ	24	Sujani duggatanāṃ karuṇissena saṃgahaṃ karissante.
16	Gavaṃ gimaṃ ānessāmi		
17.	Gunnāṃ tūsaṃ dassāma		

TRAN INTO PĀLI

1	The bulls will go for pasture	7	I shall make him the heir of hulls.
2	Thou wilt take the precepts	8	Cows affect on for calves will increase.
3.	The bulls will go out from the cattle-shed	9	The bull will eat the paddy plants in the field
4	You will see a bull in the forest.	10	We shall give alms to the bhikkhus
5.	I shall recognise my oven	11	I shall call out my friends
6	I shall put in straw for my hull	12	I shall preach the doctrine to the bhikkhus.

LESSON XIX.

IRREGULAR NOUNS—Stem ending in a

16 Some nouns which in Sanskrit end in *ā* and *i* take 'a' in Pāli for the endings and they have both irregular and some of the regular forms. The Sanskrit nouns *ātman* *rājan*, *gunavat* and *gacchat* are in Pāli *atta* *rāja* *gunavanta* and *gacchanta*.

Atta self

	Singular	Plural
Nom	attā	attano
Voc	atta, attā	attāno
Acc	attaṃ attānaṃ	attāno
Inst	attena attana	attanebhi, attanehi
Abl	attambā, attasmā attanā	attanebhi, attanehi
Dat & Gen	attano	attānaṃ
Loc	attani	attanesu attesu

Rāja king

Nom	rājā	rājāno
Voc.	rāja rājā	rājāno
Acc	rājaṃ rājānaṃ	rājāno
Inst.	rajena raññā	rājebhi rājehi rājnbhi, rājuhi
Abl	rājabhā rajasma राजभ्या राजस्मिन्	rājebhi, rājehi rājnbhi rājuhi
Dat & Gen	rañño rājino	raññaṃ rājunaṃ rājānaṃ
Loc	raññe rājini rājabhi rājasmī	rājusu rājesu

Gunavantu the virtuous (man)

Nom	gunavā	gunavanto gunavanta
Voc.	gunavaṃ gunava gunavā	gunavanto gunavanta
Acc	gunavantaṃ	gunavante
Inst	gunavatā gunavan tena	gunavantebhi gunavan tehi
Abl	gunavatā gunavan tambhi gunavan tasmā	gunavantebhi gunavan tehi
Dat & Gen	gunavato, gunavan tassa	gunavataṃ gunavan tānaṃ
Loc	gunavati gunavante gunavantiambi gunavantiasmī	gunavantesu

NOMINATIVE, VOCATIVE AND ACCUSATIVE CASES

	Singular	Plural
Nom	rājā <i>king</i> attā <i>self</i> gunavā <i>virtuous man</i>	rājano <i>kings</i> attano <i>selfs</i> gunavanto <i>gunavanta</i> <i>virtuous men</i>
Voc	atta, attā <i>O self</i> rāja rājā <i>O king</i> gunavaṇ <i>gunava</i> <i>gunava O virtuous man</i>	attano <i>O selves</i> rājāno <i>O king</i> gunavanto, gunavanta <i>O virtuous men.</i>
Acc	attānaṇ <i>attāna self</i> rājanāṇ <i>rājāna king</i> gunavantāṇ <i>virtuous man</i>	Repeat the above gunavante <i>virtuous men</i>

THE IMPERATIVE⁴ MOOD

Parassapada

Terminations

	Singular	Plural
1st Person	mi	ma
2nd Person	hi	tha
3rd Person	tu	antu

1st The conjugational signs are added on to the roots before the terminations of the imperative. The termination hi is optionally dropped and ~~hi~~ if not dropped, the preceding a is lengthened as in pac+a+tu=pacatu pac+a+hi=paca, pacāhi

	Singular	Plural
1s Pers	pac+a+mi=pacāmi <i>let me cook</i>	pac+a+ma=pacāma <i>let us cook.</i>
2nd Pers	pac+a+hi=paca pacāhi <i>cool (thou)</i>	pac+a+tha=pacatha <i>cool (you)</i>
3rd Pers	pac+a+tu=pacatu <i>he may cook</i>	pac+a+antu=pacantu <i>they may cool</i>

⁴ The chief uses of the Imperative Mood are to express (a) command (b) precept or (c) entreaty

(Causal)

VERBS

Bhaja 1st c to serve (<i>bhajatu</i>)	Nasa 3rd c (caus) to destroy
Dama 5th c to train (<i>dāmetu</i> or <i>damayatu</i>)	demolish (<i>nāsetu</i> or <i>nasayatu</i>)
Kamu 1st c with <i>ni</i> to get out (<i>nikkhamatu</i>)	Randha 1st c (caus) to make subject to (<i>randhetu</i> <i>randhayatu</i>)
Muca 2nd c with <i>pā</i> to emit, release (<i>pamucetu</i>) (caus)	Thana 7th c with <i>abhi</i> to set free release (<i>abhittana</i> <i>yatu</i> or <i>thanetu</i>)
to set free release (<i>pamocetu</i> or <i>pamocayatu</i>)	
Vasa 7th c with <i>adhi</i> to consent endure accept (<i>adhinasetu</i> or <i>adhirasayatu</i>)	

SUBSTANTIVES

Adhammo <i>m</i> injustice un righteous deed	Kako <i>m</i> crow
Aggasāvakatthānaṃ <i>n</i> chief disciple-ship	Kuṇjaro <i>m</i> elephant
Anuduto <i>m</i> under delegate travelling com panion	Nalagāro <i>m</i> house thatched with bamboo leaves
Appamādi <i>adj</i> active	Nibbuti <i>f</i> nibbāna deliverance
Bhagavā <i>m</i> The Blessed One	Pajunho <i>m</i> cloud, rain
Buddhasāsanaṃ <i>n</i> dispensa tion of the Buddha	Pupphāsanaṃ <i>n</i> seat of flowers
Carikā <i>f</i> moving or walk ing about	Sāgsaggo <i>m</i> association
Dīgharattaṃ <i>adv</i> long	Sāriputto <i>m</i> the name of the chief disciple of the Buddha
Dutiyasāvakatthānaṃ <i>n</i> second disciple ship	Soko <i>m</i> sorrow regret
Hitam <i>n</i> benefit	Svātano <i>adv</i> belonging to the next day, tomorrow
	Vāsavo <i>m</i> Sakka, the king of gods
	Vuddho <i>m</i> elder

* The Buddha and His disciples were in the habit of journeying about from place to place living on alms and preaching to and exhorting the people

PALI SENTENCES.

(a) *Imperative* —

- | | |
|---|--|
| 1 Gaccha'tha tumhe saripu'ta* | 4 De-ettha bhikkhave dham |
| 2 Puccha vāsavaṃ maṃ | maṃ |
| panhaṃ | 3 Caratha bhikkhave cīrīhaṃ ² |
| 3 Caca dujanehi ca saggaṃ | 6 Detha me anuduraṃ |
| 7 Ārabhatha nikkhamatha, yujatha Buddhasāne | |
| Dhutaṃtha maccuno cetaṃ, nāgiraṃ va kuṇjaro | |

(b) *Precept or invitation* —

- | | |
|---|------------------------------|
| 8 Adhivaśetu me bhante | 14 Bhaṃ'e mayhaṃ digharattaṃ |
| bhagava svatanaya bhattaṃ | hitaṃ sukhīya imaṃ |
| 9 Deśetu bhante bhagavā | pupphāsanaṃ abhiru |
| dhammaṃ | hattha. |
| 10 Deśetu sugato dhammaṃ | 15 Vāda pupphamissane |
| 11 Pabbajetu maṃ bhagavā | 16 Ahaṃ Gotamabuddhasa |
| 12 Sunantu dhammaṃ saddhaṃ | sāsane aggaṃ vaka'tthinaṃ |
| va sādhuṃ | patthesiṃ tvaṃ tassa |
| 13 Bhaṃte sse mayhaṃ bhik | sāsane duttiyaṃ vaka'ttha |
| khaṃ ganhattha. | naṃ pa'thehi |
| 17 Abhiṭṭhānaya paṇḍita, midhiṃ kakkasaṃ nāsa | |
| hālaṃ sokava randhehi imaṃ ca soka pamocaya. | |

(c) *Entreaty or Prayer* —

- | | |
|------------------------------|-----------------------------|
| 18 Pālen'ū rājano paṇḍa dham | 21 Bhajatu loko dhammaṃ |
| mena sadi | 22 Devo vassa'ū kilena. |
| 19 Attanag damayantu | 23 Rājā bhavatu dhammiko |
| paṇḍita. | 24 Dukkha paṇuñcantu sat'ti |
| 20, Caca'ū loko adhammaṃ | 25 Sat'ti nibbatiṃ phusantu |

* Sariputa is vocative plural although there was only one person of that name it is however intended for Sariputa and his followers. This is usually done in Pali when addressing several persons of whom one is the leader.

² Between any two vowels 'm' is optionally augmented as in puppha + m + āsane = pupphamaṃsane.

TURN INTO PĀLI

- | | |
|---|---|
| 1 Go and do (fulfil) unto him
the king's order | 13 Do not associate with the
bad people |
| 2 O king! give me wealth | 14 Follow the advice of your
elders |
| 3 Get out from my chamber | 15 Do not speak a lie |
| 4 Come into my house | 16 Do not drink liquors
young men! |
| 5 Release me from the regret | 17 May people become rich by
exertion |
| 6 Come let us go home | 18 Let us accumulate wealth
righteously |
| 7 Forgive the fault of children | 19 May sūrutto preach us
the doctrine |
| 8 Seize the thief | 20 May my friends and enemies
live happily |
| 9 Follow the advice of the
good men only | |
| 10 May the king do his order | |
| 11 May pupils follow my
advice | |
| 12 Be active always | |

५५.४.१३.

LESSON XX

IMPERATIVE MOOD—(Continued)

Attanopada

Terminations

	Singular	Plural
1st Person	e	amase
2nd Person	ssu	vho
3rd Person	tag	antag
1st Pers	pac + e = pace <i>let me cool</i>	pac + amase = pacamse <i>let us cool</i>
2nd Pers	pac + a + ssu = pacassu <i>cool (thou)</i>	pac + a + vho + pacavho <i>cool (you)</i>
3rd Pers	pac + a + tag = pacatag <i>may he cool</i>	pac + antag = pacantag <i>let thy may cool</i>

INSTRUMENTAL AND RELATIVE CASES

	Singular	Plural
Inst	Attanā attena <i>by or with self</i>	Attanehhī attanehi <i>by or with selves</i>
	Raññā rājena <i>by of with king</i>	Rajnbhī rajñhī rajebhī <i>rājehi by or with kings</i>
	Gunavatā gunavan <i>tena by or with the virtuous man</i>	Gunavantehhī gunavantehi <i>by or with virtuous men</i>
Abl	Attana attamhā attasmā <i>from self</i>	Take the
	Raññā rajamhā rajasmā <i>from king</i>	respective
	Gunavata gunavantambā <i>gunavantasmā from the virtuous man</i>	instrumental plurals

INDECLINABLE PAST PARTICIPLES

18 The indeclinable past participles are formed by adding either *tuna tvana* or *tvā* to the root directly as in *su* to hear *sotuna sutvāna sutvā* having heard 'Ya' optionally takes the place of these suffixes generally in cases where an *upasagga* (a prefix) is prefixed to the root as in *anu+bhū* and *tvā*=*anubhuya anubhūtṽ* or *anuhhavitṽ* having experienced or enjoyed In case of roots which have more than one vowel 'i' is added on to the root before this suffix ~~on~~ while in the case of some roots of this kind the final consonant is dropped as in *kas+i+tvā*=*kas.tvā* having ploughed *kar(a)+i+tvā*=*karitṽ* or *katṽ* having done

VERBS

Daha 1st c with *ava* to put **Muca**, 3rd c with *adhi* to
 in give (*olahatay*) resolve to determine
Gamn 1st c with *ā* to (causal) ex (*adhimuccatay*)
 next (*āpavattay apavattatay*) **Ni**, 1st c with *vi* to put
Hū 1st c to be to become (*hotay*) away, subdue (*vinahatay*)

PALI SENTENCES

u

- 1 So karass anubhavaṃ vitivattassu siliyaṃ
Sitaṃ ita parittānaṃ karassu kutavaṃ kapi
- 2 Ehi godho ! nivattassu bhuñja sulināmodanaṃ
- 3 Ehi tvaṃ tata Sudinna, hīnaṃ avattitva bhoge ca bhuñjassu,
puññaṃ ca karehi
- 4 Tvam pi samana kasassu ca vapassu ca, kasitva ca vapitva ca
bhuñjassu
- 5 Mitte bhajassu kalyane, mattañña hohi bhogane
- 6 Tenahi tvaṃ brahmana odahaṃsu sotaṃ dhammaṃ te desissamī
- 7 Annena paṇena upatthahassu maheṃno santagune ca samma.
- 8 Yajavho tumhe brahmana yagaṃ
- 9 Cajarho dūpaneḥi saṃsaggāṃ
- 10 Vinayassu mayi kankhaṃ adhimuccassu Brahmana
Dullabhaṃ dāssanaṃ hoti sambuddhanaṃ abhinhaso
- 11 Carassu brahmacariyaṃ
- 12 Pavisaṃase nagaraṃ rajanaṃ dāssanaya
- 13 Gacchantāṃ mama mitta raññaṃ saddhiṃ
- 14 Ciraṃ jivantaṃ mama sahaya sukhena
- 15 Paṇātipatā viramaṃsu khippaṃ
Loka adinnaṃ parivajjayassu
Amajjapo ma ca musa bhanāhi,
Sakena dārena ca hohi tuttho

TURN INTO PĀLI

- | | |
|---|---|
| 1 May men always seek the truth | 6 May my son's good conduct please the king |
| 2 Earn wealth by exertion and be a rich man | 7 Let us go to the king's palace |
| 3 May my friends seek for deliverance | 8 Associate with virtuous friends only |
| 4 May the ministers receive wealth from their kings | 9 Let us enjoy our fortunes |
| 5 May king, become righteous | 10 Do not be angry with elders |
| | 11 Help thy elders |

- | | |
|---|--|
| 12 May the sons <u>nourish</u>
their father <u>and</u> mother
kindly. | 16 May the Blessed One
preach the doctrine |
| 13 Speak the truth always | 17 Do not be prone to
idleness |
| 14 Be righteous always | 18 May people's love for
righteousness increase |
| 15 May pupils follow the
good conduct of their
tutors | 19 Give alms to beggars |
| | 20 Do not be prone to pride |

16. 12-13.

yācako = beggar.

LESSON XXI

PAST PASSIVE PARTICIPLES⁴⁹ AND INFINITIVES

19 A *Participle* partakes of the nature of a verbal adjective and, as such, must agree with the noun it qualifies in gender, number and case

20 The *Past Passive Participle* is formed by adding the termination *ta* to the root directly or after the vowel 'i'

21 In the case of monosyllabic roots ending in a vowel the 'ta' is added directly as *su + ta = suta* *heard*, while in the case of roots of more than one syllable the 'ta' is added after 'i' before which the final vowel of the root is dropped as *paca + ta = pac + i + ta = pacita* = *cooked*

22 The *Infinitive of Purpose* is generally formed by adding 'tuy' to the root (The suffixes 'tave' and 'tāye' are also met with, but very seldom) 'Tuy', like the suffix 'ta' of the past passive participle above, is added either directly or after the vowel 'i'

(a) In the case of roots ending in ā it is directly applied
dā + tuy = dātuy *to give*

⁴⁹ We give the Past Passive Participle first as it is very widely used in Pāli

- (b) Monosyllabic roots ending in *i* and *u* short or long change them to 'e' and 'o' respectively before the terminations of the Infinitive as

ji + tñg = jetñg to conquer

su + tuḡ = sotuḡ to hear

- (c) Sometimes *tñg* is added to the special base [^] as *pavatte* or *pavattaya + tñg = pavattetñg* or *pavattayitñg to inaugurate or propagate*

RELATIVE, GENITIVE AND LOCATIVE CASES

Singular

Plural

Dat. and Gen	{	<i>Attano to or for, of self</i>	<i>Attānaḡ to or for, of selves</i>
		<i>Raṇṇo, rājino, rājassa to or for, of king</i>	<i>Raṇṇaḡ rājānaḡ rājūnaḡ to or for of kings</i>
		<i>Gṇnavato, gunavan-tassa to or for, of the virtuous man</i>	<i>Gṇnavataḡ gṇnavāntānaḡ to or for, of the virtuous men</i>
Loc	{	<i>Attani on or in self</i>	<i>Attanesu on or in selves</i>
		<i>Raṇṇe rājini, rājamhi, rājasmīḡ on or in king</i>	<i>Rājusu rājesu on or in kings</i>
		<i>Gunavati gunavante, gunavantamhi, gunavantasmīḡ on or in the virtuous man</i>	<i>Gṇnavantesu on or in the virtuous men</i>

WORDS

<i>Aciravatī f name of a river in India</i>	<i>Āditta p p p of ā + dīpa 3rd c to blaze</i>
<i>Adhigata f p p of adhi + gamu to understand to attain to, gain</i>	<i>Āradḍha p p p of ā + rabha 1st c to begin</i>

50 The special base is that form which the root assumes before the personal terminations are added to it

Bhujjtvā inde p p of bhujā 2nd c to eat	Maranaṃ n death
Chaddita p p p of chadda 7th c to throw away	Mohaggi m fire of delusion
Caritum inf of carā 1st c to walk	Nahāyitvā inf of nahā 3rd c to bathe
Cintita p p p of cintā 3rd c think devise	Nimantita p p p of ni- mantā 7th c to invite
Daddha p p p of dāha 1st c to burn	Nivesanaṃ n house
Dhammadesanā f a discourse on Dhamma (Law)	Pacita p p p of pacā 1st c to cook
Dhammata f nature charac- teristic	Pāpaka adj sinful
Domanassaṃ n displeasure distress	Parivuta p p p of pari+vu to surround
Dosaggi m fire of malice	Parināṇata p p p of pari+ nā to realize
Dāyā inf of dā to give	Parivisittvā inde p p of pari+visa 1st c to present offer food
Gahetvā inde p p of gaha to take	Passaddha p p p of pa+ sambha to calm down be quiet
Gantvā inde p p of gamu to go	Pahita p p p of pa+hi to send
Halag inde no use	Pathamatarāṃ adj first of all
Icchita p p p of isu (iccha) to wish for	Pingalo m name of a king
Jarā f old age	Parideva m lamentation
Jāti f birth	Pivittvā inf of pi 1st c to drink
Jino m conqueror of passions	Pūjā f offering veneration
Jita p p p of ji to conquer	Rajagahay n an ancient Indian town
Kata p p p of kara to do	Rajasabha f royal assembly court
Kiccaṃ n duty	Rāgaggi m fire of lust
Laddha p p p of labha to obtain	Ruci f desire pleasure
Lokasaṇṇivāso m existence in the world	

Sabba <i>pro n</i> every all	Upako <i>m</i> name of a mendicant
(In <i>nom pl m</i> sabbe)	Upacita <i>p p p</i> of upa + ci
Samāhita <i>p p p</i> of saṃ + a +	to accumulate
hi to concentrate	Upāyo <i>m</i> a stratagem
Sātakayugaṇ <i>n</i> a pair of	Uyyanaṇ <i>n</i> a pleasure garden
clothes	Upayaso <i>m</i> desperation
Sati <i>f</i> recollection	despair
Susambuddha <i>p p p</i> of su +	Vandita <i>p p p</i> of vanda
saṃ + budha 3rd c.	1st c to adore
to realize well	Vihāro <i>m.</i> a Buddhist temple

VERBS

Kilisa with saṃ 7th c to soil	Suddha with vi 3rd c to
(sankilesati)	purify itself (viṇṇhati)

PĀLI SENTENCES

- 1 Buddhassa dhammo suto 4 Punnā puññaṇ katā.
- sāvakehi 5 Bhagava me nimantito
- 2 Kilesā jita Buddhena 6 Pañña lekhanā
- 3 Sabbo jano hīṇito piṅgalena. pahitaṇ
- 7 Brahmuno † aradhaṇaṇ viditvā eantesu ca kārunnatāṇ paticeca
 buddhacakkhuna lokāṇ volokesi
- 8 Araddhaṇ kho pana me brahmana viṇṇāṇ abosi upatthi i
 satī pasāddho layo samāhitāṇ e ttaṇ
- 9 Uditto lokasannivaso tagaggina dosagginaṇ mohagginaṇ jītiya
 jaramaranena sokehi paridevehi dukkhehi domanassehi,
 upayasehi
- 10 Attanā va katāṇ papāṇ
 Attanā ¹ sankilesati
 Iti na akatāṇ papāṇ
 Attanā va viṇṇati
- 11 Icchāmi ahaṇ bhante Bhagavati brahmacariyaṇ caritvā

* The instr. special form of puna *man* which is declined like *atta*.

† The gent. and da. special form of Brahma (of Brahma which is declined like *atta*)

51 Instrumental used in the sense of accuser &c

- 12 Bodhisatto rañño nivesane bhuñjitra uyyane vasati
 13 Bodhisatto pathamataray gantva susamadvare nisiditva
 brahmanena chadditay satakarugay gabetva uyyamay
 agamasi
 14 Bhagava mahata bhikkhusanghena parivuto Rajagahay pivisi
 15 Mayay attano raciyi viharay ganitva
 Dhammay va sotay piyay va katun
 Danay va datay na labhama
 16 Kicchena me adhgatay
 Halan diti pakasitay
 Ragadosaparetehi
 Nayay dhammo susambuddho

TURN INTO PĀLI

- 1 Buddha's discourse on Dhamma is heard by us
 2 He went to the Aciravati to bathe
 3 Men having followed righteousness are born in heaven
 4 The hut is burnt by the thieves
 5 The king's order is carried out by the executors
 ✓ 6 The nature of the world is realized by the wise
 ✓ 7 I wish to go to the village tomorrow with my friends
 ✓ 8 Thieves having entered the house of the rich man stole his
 wealth
 ✓ 9 The elephant was led to the river to bathe
 ✓ 10 A stratagem was devised by the wise men
 ✓ 11 Young women entered the park to play
 ✓ 12 Merit is accumulated by good men
 ✓ 13 The ascetics are invited by the king
 ✓ 14 Rewards are obtained from the king by the ministers
 ✓ 15 Virtuous men are adored by the world
 ✓ 16 Duty is done by me
 ✓ 17 Thieves fear to go to the Royal Assembly
 ✓ 18 Virtue is desired by good men
 19 Having given alms and practised the precepts people are
 born in heaven
 20 At the end of the discourse he approached the Blessed One
 and begged for pabbagā and ordination

LESSON XXII

PRESENT PARTICIPLES

23 The Present Participle active is formed by adding *anta* and occasionally *māna* to the root as *pac+anta+māna=pacanta, pacamāna* *cooking*

24 To form the present passive participle the passive sign 'ya is affixed to the root (as explained in lesson XIII rule 11 and then *māna* is added on to it, as *pac+i+ya+māna=paciyamāna* *being cooked*

25 The present active participles whose termination is 'anta are declined like *gunavantu* except the nominative and vocative singular which are —

Nominative *gacchaṃ gacchā* *going man*

Vocative *gacchaṃ gaccha gacchā* *O going man*

SUBSTANTIVES

<i>Ajjayanta</i> <i>pr act p</i> of <i>ajja</i> 7th c to earn	<i>Bhogagāmo</i> <i>m</i> <i>villago</i> <i>gran</i> <i>ted by a king</i>
<i>Ajjhāsaya</i> <i>vaso m l n ac</i> <i>cording to their wish</i> <i>or inclination</i>	<i>Bhojiyamāna</i> (<i>causal</i>) <i>pre</i> <i>pass p of bhuja</i> <i>to eat</i>
<i>Akkhīrogo</i> <i>m</i> <i>eye disease</i>	<i>Brahmadatto</i> <i>m</i> <i>name of a</i> <i>king</i>
<i>Anokkamanta</i> <i>pre act p</i> <i>of na+ava+kamu</i> <i>not to fall in</i>	<i>Desenta</i> <i>pre act p</i> of <i>disa.</i> 7th c to preach
<i>Antaramaggo</i> <i>m</i> <i>muddle of</i> <i>the way</i>	<i>Divaso</i> <i>m</i> <i>day</i>
<i>Atikkanta</i> <i>act dec p p</i> of <i>ati+kamu</i> <i>1st c to</i> <i>pass away</i>	<i>Dhammacakkaṃ</i> <i>n</i> <i>wheel of</i> <i>law</i>
<i>Anāthapindiko</i> <i>m</i> <i>name of</i> <i>one of the chief</i> <i>by</i> <i>disciples of the Buddha</i>	<i>Jetavanamahavihāro</i> <i>m</i> <i>jetavana—great</i> <i>monastery</i>
	<i>Jivika</i> <i>f</i> <i>livelihood</i>
	<i>Khaddanīyādi</i> <i>n</i> <i>elms etc</i>
	<i>Kissī</i> <i>m</i> <i>inhabitant of Issa</i>

- 3 May people live happily earning wealth righteously and helping the poor kindly
- 4 When the king returned to his palace many soldiers were killed in the battle field
- 5 A thief lives in this forest committing theft and leading an unrighteous life
- 6 After killing anger one sleeps happily and does not feel sorry
- 7 The fruit of exertion is obtained by me
- 8 The young women going to bathe in the Ganges saw ascetics on their way
- 9 Good men having given alms and practised the precepts go to heaven
- 10 I go to the town of the Kus to inaugurate the wheel of the Law

२५-४-१३

LESSON XXIII

१६ In Pāli there are very few Masculine Nouns whose stem ends in *ā* and they are declined almost like *atta* the full declension is as follows —

Sā dog

	Singular	Plural
Nom	sā a dog	sā sāno dogs
Voc	sā O dog	sa sāno O dogs
Acc	sānaṃ a dog	sāne dogs
Inst & Abl	sānā by with or from a dog	sānebhi sānehi sāhi sābhi by with or from dogs
Dat & Gen	sassa to for of a dog	sanāṃ to for or of dogs
Loc	sāne in or on a dog	sānesu in or on dogs

IRREGULAR NOUNS—Stem ending in u

Satthu *the exalted One*

Singular

Plural

Nom	sattha <i>the exalted One</i>	satthāro <i>the exalted Ones</i>
Voc	satthā sattha <i>O exalted One</i>	satthāro <i>O exalted Ones</i>
Acc	satthāraṃ <i>the exalted One</i>	satthāro satthāre <i>exalted Ones</i>
Inst	satthārā <i>by or with</i> <i>the exalted One</i>	satthārebhī satthārehi <i>by or with exalted Ones</i>
Abl	satthārā <i>from the exalted</i> <i>One</i>	satthārebhī satthārehi <i>from exalted Ones</i>
Dat	satthu satthuno satthussa <i>for or to the exalted One</i>	satthārānaṃ satthānaṃ <i>to or for exalted Ones</i>
Gen	satthu satthuno satthussa <i>of the exalted One</i>	satthārānaṃ satthānaṃ <i>of exalted Ones</i>
Loc	satthari <i>on or in the</i> <i>exalted One</i>	sattharesu <i>on or in exalted</i> <i>Ones</i>

Decline the following noun like **satthu** *doer*
hhattu *master* **h** *usband* **vattu** *speaker* **uettu** *leader*
sotu *1 arer* **jetu** *con 1 eror* **chettu** *cutter* **dātu** *d nor*
and uattu *grandson*

THE POTENTIAL MOOD

Parass.pada.
Terminations

Singular

Plural

- 1st Person
 2nd Person
 3rd Person

eyyāmi
eyyāsi
eyya

eyyāma
eyyātha
eyyug

AṬṬHOPĀDA.

Terminations

	Singular	Plural.
1st Person	eyyaṇ.	eyyāṃhe
2nd Person	etho	eyyavho
3rd Person	etha	eraṇ

17 To form the verbs of this kind the conjugational signs must be added to the roots before the terminations. In the third person singular the 'eyya' is optionally changed into e

IARASSAPADA

	Singular	Plural
1st Pers	pac + eyyāmi = paceyyāmi, I may, <i>could, or should cook</i>	pac + eyyāma = paceyyāma <i>we should cook</i>
2nd Pers.	pac + eyyāsi = paceyyāsi thou <i>shouldst cook</i>	pac + eyyātha = paceyyātha <i>you should cook</i>
3rd Pers	pac + eyya + e = paceyya, pace <i>he should cook</i>	pac + eyyuna = paceyyuna <i>they should cook</i>

AṬṬHOPĀDA.

	Singular.	Plural
1st Pers	pac + eyyaṇ = paceyyaṇ <i>I should cook</i>	pac + eyyāṃhe = pacey yāṃhe <i>we should cook</i>
2nd Pers	pac + etho = pacetho <i>thou shouldst cook</i>	pac + eyyavho = paceyy vho <i>you should cook</i>
3rd Pers	pac + etha = pacetha <i>he should cook</i>	pac + eraṇ = pacerāṇ <i>they should cook</i>

18 The prefix 'pac' expresses (1) prohibition, commands, prayers wishes, etc, and (2) is used in independent

clauses implying these. It is also used in conditional sentences in which one statement depends on the other as its reason or condition. In this case it resembles the English subjunctive. When it is used in conditional sentences it is optionally preceded by *sace*, *ce*, or *yadi* if.

WORDS

Adinna <i>p p p</i> of <i>na + dā</i> not to give	Kanha <i>adj</i> black, sinful demeritorious
Agata <i>ad p p</i> of <i>ā + gam</i> to return	Kotthāso <i>m</i> part; portion
Akkodho <i>m</i> absence of envy or anger	Laddhu <i>inf</i> of <i>labha</i> to gain get obtain
Ahikavādi <i>m</i> liar	Lokādhamo <i>m</i> meanest of the world
Arahanta <i>m</i> he who does not commit sin even secretly, he who has attained the final stage of sanctification	Lokavaddhano <i>m</i> progress of the world
Asādhū <i>adj</i> bad	Medhavi <i>f</i> wise man
Cittakleso <i>m</i> mental passion	Micchādittthi <i>f</i> false view
Gutta <i>p p p</i> of <i>gupa</i> 7th c to protect	Nicca <i>adj</i> permanent ever lasting
Hina <i>adj</i> mean	Pathamaṇ <i>adv</i> at first
Jātidhammo <i>m</i> he whose nature is birth or one subject to birth	Pathamavayaṇ <i>n</i> first age
Kadariyaṇ <i>r s</i> singleness	Patirūpa <i>adj</i> fit, suitable
Kāmaratisanthavo <i>m</i> man racy with sensual pleasures	Purisādhamo <i>n</i> meanest of men
	Sādhu <i>adj</i> good
	Suddhāvāso <i>r</i> holy abode
	Sukkhāvaha <i>adj</i> productive of happiness
	Uccayo <i>m</i> accumulation
	Vippahīya <i>rule p p</i> of <i>vi +</i> <i>pa + hā</i> to abandon entirely

INDECLINABLES

Ce if Sace if Yadi

VERBS

Rudha 3rd c with ni to Visa 1st c with ni (causal)
 cease perish (*nirujjheyja*) to cause to fix to
 Sasa 1st c with anu to advise place, to establish
 (*annasaseyya*) (*niseseyya*)
 Bhū 1st c (causal) to develop Yuja 2nd c with anu to
 (*bhavesya*) follow (*annuyjeyya*)*

PĀLI SENTENCES

- 1 Satthi bhikkhunaṃ dhammaṃ daseyya
- 2 Setthi aya satthiṃ agamantoṃ ya
- 3 Ahaṃ Buddho bhavesyān
- 4 Maṃ tumhākaṃ netiro bhavoyyā mhe
- 5 Gamaṃ vo gaccheyyātha
- 6 Gamaṃ no gaccheyyāma
- 7 Yadi so pathamāyaṃe jabbhujeyya arahaṃ bhavesya
- 8 Sace saṅkharaṃ niccā bhavesyugā na nirujjheyysugā
- 9 Suddhivāsesu cīhaṃ Saṃputta dōvesu sarsareyyān nayimaṃ
 lokāṃ punaragaccheyyāṃ
- 10 Suddhivāsesu cīhaṃ Saṃputta ujjayeyyaṃ nayimaṃ lokāṃ
 punarigaccheyyāṃ
- 11 Aho vata maṃ na jīṭṭhammi assima na ca vata no jīṭṭha
 āgacchevya

* If there are any two vowels, 'v' or 'r' is optionally inserted as in
 va + imaṃ = vamaṃ, ya + vaṃ = yavaṃ, pa + vaṃ = pavaṃ, etc.

- 12 Sac ayaṇ papako bhaveyya na sāttha santiko msiditvā
dhammaṇ suneyya
- 13 Tumhe gāmaṇ vīlumpitvā mayhaṇ upaddhaṇ dadeyyātha
- 14 Tumhe satthāraṇ numantetvā mayhaṇ aroceyyavho
- 15 Na bhaje pāpake mitte, na bhaje punasādhame,
Bhajeṭha mitte kalyane bhajeṭha pūrisuttame
- 16 Ma pamādam anuyuñjetha mā kumaratisanthavaṇ
- 17 Cittaṇ rakkhettha medhavi, cittaṇ guttaṇ sukhavahaṇ
18. Kanhaṇ dhammaṇ vippahāya sukkaṇ bhavetha bhikkhavo
- 19 Pariyodapeyya attanaṇ cittaḷlesohi paṇḍito
- 20 Papaṇ ce puriso kayira na taṇ kayira punappunaṇ
Na tamhi chandaṇ kayirātha dukkhaṇ papassa uceyyo
- 21 * Puññaṇ ce puriso kayira kayirātha etaṇ punappunaṇ
Tamhi chandaṇ kayirātha sukhaṇ puññaṇ uceyyo
- 22 Hinaṇ dhammaṇ na seveyya pamādena na saṇḍaso
Micchāditthiṇ na seveyya na siya lokasādhanaṇ
23. Attānam eva puthamaṇ patirūpe niveceyyo
Atha ñāmaṇ anusiseyya na kilēsoyya paṇḍito
- 24 Akkodhena jīne kodhaṇ, asidhuṇ sidhuṇ jīne
Jīne kidaṇiṇaṇ dānena saccena alikaviddhinaṇ
- 25 Saccā sī migaṇ passeyya tamaṇudhāveyya

TURN INTO PĀLI

- 1 Pupils should salute their teachers with affection
- 2 Let us sit here under the shade of this tree
- 3 Kings should protect their subjects diligently
- 4 No man shall destroy any life
- 5 No man shall take what is not given to him
- 6 Thou shalt not commit sin
- 7 * Do not plunder the king's palace
- 8 Do not tell lies speak only the truth
- 9 If I had gone to Benares I should not have returned home
today

* The prefix 'al' has in some cases an imperative sense

The *ya* after the roots ending in *ā* is in some instances changed into *eyyā*, and after *garaha* into *yhā* and the root itself is changed into *gāra*

Pā+ya=peyya that should be drunk

Dā+ya=deyya that should be given

Garaha+ya=gārayha that should be despised
censured or insulted

d The final consonant of the root is dropped when it is followed by *acca*, as **kar+acca=kacca** must ought should be done

e The *teyya* is added only to the roots ending in *ā* as **ñā+teyya=ñāteyya** should be known

WORDS

Adhika <i>adj</i> exceeding sur passing superior to	Bhikkhuni <i>f</i> nun
Ananūñāta <i>p</i> 1 1 of na (not) + ann + ā	Dakkhina <i>adj</i> southern
5th c to grant permit, consent to	Dātābba <i>pot</i> 1st c p of dā 1st c to give
Antevāsiko <i>m</i> pupil	Divā <i>adv</i> on day
Avajānatabba <i>pot</i> 1st c p of ava + ā 5th c to deprecate	Ekacca <i>pro</i> n certain
Ātappaj <i>n</i> energy, exertion	Evarupa <i>adv</i> such of thus sort
Anupavajja <i>pot</i> 1st c p of na (not) + upa + vada 1st c to blame	Garukatvā <i>inf</i> p p of garu + kara 6th c to revere
Brahmacariyā <i>n</i> celibate life	Āḍḍiko <i>re</i> debtor
Bhajatabba <i>pot</i> 1st c p of bhaja 1st c to serve to serve	Jāta <i>adj</i> p p of jāna 7th c to be born
Bhāvanta <i>re</i> virtuous man	Karami <i>pot</i> 1st c p of kara 6th c to do
	Kattābba <i>pot</i> 1st c p of kara 7th c to do
	Ko <i>pot</i> <i>re</i> from the offspring of
	Macca <i>n</i> man

Matāpitāro <i>m</i> plur parents	Sāmmannitabba <i>pot pass p</i>
Ñateyya <i>pot pass p</i> of ñā	of say+mana 3rd c
5th c to know.	to decide agree to,
Pabbājetabba <i>pot pass p</i> of	select
pā+vaja 1st c	Saraja <i>adj</i> dusty
(causal) to admit into	Sevitabba <i>1st pass p</i> of sevā
order	1st c to serve associ-
Pacchima <i>adj</i> western	ate with
Paletabba <i>pot pass p</i> of pālā	Sikkhā <i>f</i> precept
7th c to protect	Sīlā <i>n</i> precept moral practice
Parivenaṇ <i>n</i> cell, monastery	Thaketaḅba <i>pot pass p</i> of
Pattabba <i>pot pass p</i> of pada	thaka 7th c to
3rd c to come approach	close
Payirupāsitaḅba <i>pot pass p</i>	Upasathāgarā <i>n</i> the hall
of pari+upā+asa to	or chapel where the
sit beside attend on,	uposatha service is
associate with honour	held
Posaṇṇiya <i>pot pass p</i> of pusa	Unhakkālo <i>m</i> summer hot
7th c to nourish	weather
Pūjaṇiya <i>1st pass p</i> of pūja	Uklāpa <i>adj</i> rubbish
7th c to adore	Uttara <i>adj</i> northern
Pubba <i>adj</i> eastern	Vandaniya <i>pot pass p</i> of
Rājabhato <i>m</i> soldier	vanda 1st c to
Samajātika <i>adj</i> having equal	adore salute
birth	Vātapāno <i>m</i> window
Sakkatvā <i>inle p p</i> of	Vaddhitabba <i>1st pass p</i> of
sā+kara 6th c to	vaddha 1st c to
honour	grow
Sākriyo <i>m</i> an ancient royalty	Vivaritaḅba <i>1st pass p</i> of
in India	vi+vara 1st c, to
Sammajjitabba <i>pot pass p</i>	open
of say+majja 1st c	Vijayavā <i>adv</i> as long as life
to sweep	lasts

VERB

Vā 3rd c to blow (vayati)

PĀLI SENTENCES

- 1 Evaṃ iṭṭena maccena kaṭṭabbā kusalaṃ bahug
- 2 Gamanena na pattabbo lokassa anto kudācanan
- 3 Paletabbā bhikkhūnaṃ sikkhā
- 4 Na bhikkhave ekasmiṃ āvase dve uposathagiriṇi sammannatabbāni
- 5 Tagg te yāvajīvāṃ na karamāṇāṃ
- 6 Ajj eva kiccāṃ ātappaṃ ko jaṇhī maraṇāṃ sure
- 7 Nāteyyā lokassa dhammatā vibudhehi
- 8 Mātipitaro puttadhitarehi vandanīyā eva pūjanīyā ca sadā
- 9 Sace unḥakilo hoti, divā vātipinaṃ thaketabbā, rattinā vāritabbā
- 10 Sace sitakalo hoti, divā vātipinaṃ vāritabbā, rattinā thaketabbā
- 11 Na bhikkhave ananūvīṭṭo mātipitāhi putto pabbajetabbo
- 12 Na bhikkhave rājabhato pabbajetabbo
- 13 Na bhikkhave mātṛiko pabbajetabbo
- 14 Sace dakkhiṇī sarajā vātī vīyanti dakkhiṇī vātipinaṃ thaketabbā
- 15 Sace uttarī sarajā vātī vīyanti, uttarī vātipini thaketabbā
- 16 Sace jāṇivenaṃ ukkīpaṃ hoti jāṇivenaṃ sammajjitabbāṃ antevāṇikena
- 17 Idha bhikkhave ekacco puggalo hīno hoti silena samādhinaṃ paññāya evaṃapo bhikkhave puggalo na sevītabbo, na bhajītabbo na payirupisītabbo
- 18 Idha bhikkhave ekacco puggalo sādiso hoti silena, samādhinaṃ, paññāya, evaṃapo bhikkhave puggalo sevītabbo, bhajītabbo, payirupisītabbo
- 19 Idha bhikkhave ekacco puggalo adhiko hoti silena, samādhinaṃ, paññāya evaṃapo bhikkhave puggalo sakkatvā, garukatvā sevītabbo payirupisītabbo

TLP\ INTO PALI

- 1 Meritorious acts should be done, precepts should be practised and celibate life should be led.
- 2 If the western winds blow the western windows should be closed
- 3 If the eastern winds blow the eastern windows should be closed.
- 4 He should not be blamed by wise men
- 5 Brahmadatta's daughters should be praised.
- 6 A slave must not be admitted into the Order
- 7 A daughter whose birth is equal to mine should be given to me by the sakiyas
- 8 Parents should be well looked after by their sons and daughters
- 9 Bad men must not be associated with
- 10 Sons and daughters should be well nourished by their parents
- 11 Parents' affection for their sons and daughters should be increased
- 12 Parents ought to be adored by their sons and daughters

LESSON XXV

IRREGULAR NOUNS—Stem ending in ū —abhibhū conqueror

	Singular		Plural
Nom	abhibhū conqueror	abhibhū	abhibhuvo conquerors
Voc	abhibhū O conqueror	abhibhū	abhibbvo O conquerors
Acc	abhibhū conqueror	abhibhū	abhibbvo conquerors

The rest like sabbaññū

IRREGULAR FUTURE NOUNS—Stem ending in a —mana* mind

Nom	manā, māno mind	manā manāni minds
Voc.	manā manā O mind	manā manāni O minds
Acc	manā māno mind	mane manāni minds

* Some grammarians take 'manas' as the stem but as the final s appears only in comparative & few of the cases I have preferred to take the stem as above.

	Singular	Plural
Inst	manasā, mānena <i>by or</i> <i>with mind</i>	manebhī manehi <i>by or</i> <i>with minds</i>
abl	manasā manambā manasmā <i>from mind</i>	manebhī manehi <i>from</i> <i>minds</i>
Dat	manaso manassa <i>to or</i> <i>for mind</i>	manānaṃ <i>to or for minds</i>
Gen	manaso manassa <i>of mind</i>	manānaṃ <i>of minds</i>
Loc	manasi mane manamhi manasmīṃ <i>on or in mind</i>	manesu <i>on or in minds</i>

It should be remarked that the following nouns must be declined like **manag**

ॐ, ॐ, ॐ

Manag sirag urag tejag rajag oḡag vayag payag
Yasag tapag vacag cetag evunadi manogane

WORDS

Alāto	m name of a person	Kodhābhibhu	m conqueror of anger
Abhibhū	m conqueror	Lomag	n hair, fur
Angiraso	m the Bullha	Malag	n dirt, dust stum.
Añjali	m respectful salu- tation performed by rusing the joined hands to the forehead	Mahāmuni	m the great monk
Appasādo	m displeasure	Maccheravinayo	m subju- gation of stinginess
Ayag	n iron	Manag	n mind
Assa	get sing of ima the	Nabho	m sky
Bhānumantu	m the sun	Pappuyya	the 1 1 of pa + apa the to approach
Cetap	n thought mind	Parapuggalo	m other person
Chando	m wish, desire m tion	Parasatto	m other being
Doso	m malice anger	Parivittakko	m reflection thought
Etag	act + n of eta the that	Paricca	the 1 1 of pari + icā to perceive unkindly perstrate
Kassapo	m name of a person		

Piya <i>a/lj affectionate</i> pleasant, beloved loving	Sārambho <i>n injury in return</i> retribution retaliation
Sabbābhībhū <i>n conqueror of</i> all	Siraṇ <i>n head</i>
Sabbaloko <i>m whole world</i> every being	Supanīhita <i>pass p 1 of</i> su + pa + ni + hi 5th c to keep firm
Sabbavidu <i>n he who knows</i> all	Santi <i>f serenity</i>
Sannidhāya <i>inle p p of</i> san + ni + dhā 1st c to hear keep	Upasanta <i>a/lj serene</i>
Sadhukāṇ <i>adv well</i>	Uraṇ <i>n heart breast</i>
Samutthita <i>pass p p of</i> saṇ + u + thā 1st c to rise, originate	Uttahya <i>inle 1 p of u +</i> thā 1st c to rise up
	Vacaṇ <i>n word</i>
	Vigatavalāhaka <i>a/lj that is</i> freed from clouds
	Vitamalo <i>m a/lj stainless</i>

* VERBS

Puraṇ 1st c with ā to fill gradually increase (<i>apuralati</i>)	Ña 5th c with pa to realize (<i>ñajanati</i>)
Ruca 1st c with vi to shine clearly (<i>virocati</i>)	Sida 1st c with pa to be pleased satisfied (<i>viṇḍati</i>)
With ati to shine exceedingly (<i>atirocati</i>)	Sajja 7th c with vi to send forth to answer (<i>viṇḍati</i>)
Dubha 1st c to injure (<i>dubhati</i>)	

1. ALL SENTENCES

- | | |
|---|---|
| 1 Sabbābhībhū sabbavidu
ham aṣṣu | 4 Esa bhūyo pasīdāmi sutvāna
munino vāco |
| 2 Mano e assa supanīhito | 5 Tava vāco sutta
pasīdanti |
| 3 Kassapaṣṣa vāco sutta
Vitto etadabravi | 6 Pīpa mano nivarayo |

* The term nat on o followed by a con or ant is optionally changed into a as in eso + bhīva = sabhīva

LESSON XXVI

PRONOUNS

32 The chief Pronouns in Pāli are *sabba* every, all *ta* that *eta* this *ima* this *ya* who which that (relative) *kiṃ* who? which? what? (interrogative) *aṃha* I or we *tumha* thou or you *amu* this that etc. Of these the Personal Pronouns viz *aṃha* *tumha* and *ta* have been already declined fully with necessary explanations in previous lessons

33 The following three terminations are peculiar to Pronouns of the masculine and neuter gender stem ending in *a* and the following four are peculiar to the Pronouns of the feminine gender stem ending in *ā* in other respects the Pronouns are declined like the corresponding Nouns with the exception of the following forms in Dative Ablative and Locative Singulars: *naṛāya* *naṛā* and *nare* respectively and the Nominative Plural *naṛā* in masculine and neuter

	Masculine		Plural	
	Nominative		e	
	Dative and Genitive		esaṃ eśānaṃ	
	Feminine			
	Singular		Plural	
	Dative and Genitive		assaṃ sānaṃ	
	Locative		assaṃ	
	Singular		Plural	
	Masculine	Neuter	Masculine	Neuter
Nom	sabbo	sabbag	sabbe	sabbāni
Voc	sabba	sabbā	sabbe	sabbāni
Acc	sabbag		sabbe	
Inst.	sabbena		sabbebhiḥ sabbehi	
Abl.	sabbambā sabbasmā		sabbebhiḥ sabbehi	
Dat	sabbassa		sabbesaṃ sabbesaṇaṃ	
Gen	sabbassa		sabbesaṃ sabbesaṇaṃ	
Loc	sabbamhiḥ sabbasmiṃ		sabbesū	

- 7 So parasattānaṃ parapuggalaṇaṃ cetasaṃ ceto paricca pajanāti
 8 Luddho manaso i pucchite pañhe vacasaṃ vissajjoti
 9 Chanda dosa bhaya moha yo dammaṃ n ātivattati
 10 Yaso kittaṇṇa pappoti yo mittinaṃ na dābhati
 11 Vineyya sarambhaṃ appa 14 Ghātana vā bhujassu
 12 Na so mayhaṃ manaso piyo 15 Urasī lomāni jīyanti
 13 Evaṃ cetaso parivāṭṭako 16 Urasī panidāhissimī
 17 Acariyo sirasa vanditabbo
 18 Sirasī añjaligatvā vanditabbaṃ
 19 Etam atthaṃ cetasaṃ sannidhiya siddhikaṃ puññāni karotha
 20 Ayaso va malaṃ samutthitaṃ tadutthiya tam eva khidati
 21 Aciraṃ istaṃ brūhi taṃ suṇoma vaco tava
 22 Upasanto sukhaṃ seti santiṃ pappuvya cetaso
 23 Macchejavinaṃ yuttaṃ, saccaṃ kodhabhūbhūṇaṃ naraṃ
 Taṃ ve deva tivatimsaṃ abhū sūppuriso itī
 24 Cando yatha vigatavalābake nabbe
 Virocati vāṭṭamalo va bhūṇuma
 Evam'pi angirasa tvaṃ mahamuni!
 Atirocasi yasasi sabbalokaṃ

TURN INTO PĀLI

- 1 He wins merit [does merits] by word and goes to heaven
- 2 Try to acquire the serenity of mind
- 3 He having cooked rice with milk gave it to the Blessed One
- 4 She is older than in age
- 5 That which is thought by the mind should be expressed by word
- 6 Keep this in mind well
- 7 Keep your mind free from passions and seek for peace
- 8 The Enlightened One obtained serenity of mind
- 9 They listened to the Blessed One's word
- 10 He fell at the feet of the Blessed One his head touching the ground and saluted Him

LESSON XXVI

PRONOUNS

32 The chief Pronouns in Pāli are *sabbā* every all *ta* that *eta* this *ima* this *yā* who which *ta* (relative) *kiṃ* who? which? what? (interrogative) *aṃha* I or we *tumha* thou or you *amu* this that etc. Of these the Personal Pronouns viz *aṃha* *tumha* and *ta* have been already declined fully with necessary explanations in previous lessons

33 The following three terminations are peculiar to Pronouns of the masculine and neuter gender stem ending in *a* and the following four are peculiar to the Pronouns of the feminine gender stem ending in *ā* in other respects the Pronouns are declined like the corresponding Nouns with the exception of the following forms in Dative Ablative and Locative Singular, i.e. *narāya* *narā* and *narē* respectively and the Nominative Plural *narā* in masculine and neuter

	Masculine		Plural	
	Nominative		e	
	Dative and Genitive		esaṃ	esaṇaṃ
	Feminine			
	Singular		Plural	
Dative and Genitive	assa		saṃ	sānaṃ
Locative	assaṃ			
	Singular		Plural	
	Masculine	Neuter	Masculine	Neuter
Nom.	sabbe	sabbāṃ	sabbe	sabbāni
Voc.	sabba	sabbī	sabbe	sabbīni
Acc.	sabbāṃ		sabbe	sabbāni
Inst.	sabbena		sabbebhu	sabbebi
Abl.	sabbamba	sabbasma	sabbebhi	sabbehi
Dat.	sabbassa		sabbesaṃ	sabbesiṇaṃ
Gen.	sabbassa		sabbesaṃ	sabbesiṇaṃ
Loc.	sabbamhi	sabbasmig	sabbesaṃ	

Feminine

	Singular	Plural
Nom	sabbā	sabbā sabbāyo
Voc	sabbe	sabbā sabbāyo
Acc	sabbāṇ	sabbā sabbāyo
Inst	sabbāya	sabbābhi sabbāhi
Abl	sabbāya	sabbābhi sabbāhi
Dat	sabbāya sabbassā	sabbāsaṇ sabbāsānaṇ
Gen	sabbāya sabbassā	sabbāsaṇ sabbāsānaṇ
Loc	sabbassaṇ sabbāyaṇ	sabbāsu

Eta is declined like ta in all genders

Ima this

	Singular		Plural	
	Masculine	Neuter	Masculine	Neuter
Nom	ayaṇ	idaṇ imaṇ	ime	ime imāni
Acc	imaṇ	idaṇ imaṇ	ime	ime imāni
Inst	anena iminā		ebhi ebi imebhi, imehi	
Abl	asmā amhā imasma		ebhi ebi imebhi imehi	
	imambā			
Dat & Gen	assa imassa		esaṇ esānaṇ imesaṇ	
			imesānaṇ	
Loc	asmīṇ imambī imasmīṇ		esu imesu	

Feminine

	Singular	Plural
Nom	ayaṇ	imā imāyo
Acc	imaṇ	imā imāyo
Inst. & Abl	imāya	imābhi imāhi
Dat & Gen	assāya assā imissāya	āsāṇ āsānaṇ imāsaṇ
	imāya missā	imāsānaṇ
Loc	assaṇ imissaṇ imāyaṇ	imāsu

31 *Eka* singular when it means one but it takes both numbers when it means certain order and unequal and is declined like *sabba* common to all genders but in feminine it differs a little as follows —

	Singular	Plural
Nom	ekā	ekā ekāyo
Acc	ekaṃ	ekā ekāyo
Inst & All	ekāya	ekābhi ekāhi
Dat & Gen	ekassa ekassa ekāya	ekāsaṃ ekāsaṃ
Loc	ekassaṃ ekassaṃ ekāyaṃ	ekāsu

32 The cardinal numeral *dve* is declined only in the plural and is common to all genders the declension of which is as follows —

Nom & Acc	dve dve
Inst & All	dvībhi dvīhi dvebhi dvehi
Dat & Gen	dvinnāṃ dvinnāṃ
Loc	dvesu dvīsu

WORD

Agga	at the excellent	Katama	infirmary
Anicca	impermanent	Kolito	because of
Asanta	not existing	Manto	cloak
Bhuto	past	Modakan	sweet
Dinna	old	Marananta	ending in
Devaraji	Dee King		leaf
Dve	two	Pahiya	infirmary
Ekamatika	one		side to
Ima	this		side
Jatadarako	season	Paraloko	other
	season	Patthita	infirmary
Jetthakase <thi< th=""><td>of the</td><td></td><td>to the</td></thi<>	of the		to the
	case		way

Pingalo	m	name of a king	Tanti	f	string (of a lute)
Sabba	pron	every all	Upatisso	m	name of a per son
Sankhāro	m	conformations	Upatthambhahhūta	adj	supportive
Santuttha	adj	contented			
Subhāsita	pass p p	of su+ bhāsa	Vijayo	m	victory
	1st c	to speak well	Vyasanag	n	ruin

VERBS

Jagga	1st c	with pati	to	Idha	3rd c	with saṃ	to
		bring up to	nourish			accomplish	
		(jāyaggaṃ)				(saṃjjaṃ)	

PALI SENTENCES

- 1 Sabbo jano hagsito Pingalena
- 2 Sabbo sankhara aniccā
- 3 Sabbe satta marissanti maranantaṃ hi pīyantaṃ
- 4 Paralokaṃ gacchantena pana sabbaṃ paṭiya gantabbhaṃ
- 5 Sabbehi eva ekamatikehi bhavitaṃ
- 6 Satthi sabbesaṃ dhammaṃ desesi
- 7 Sabbasaṃ vo subhāsitaṃ
- 8 Iminaṃ patthitam eva dīvitaṃ
- 9 Sabbe va pidesu n pativā Satthitva sīrasā vanhīsu
- 10 Ayā mama puttēsu antimo tasmā imaṃ sammiṃ posetha
- 11 Ime pi imehi patthitam eva labhīsu
- 12 Ayā dhammadessaṃ Tathāgataṃ kattha bhāsitaṃ?
- 13 Tvaṃ etasmiṃ pībato vasa ahaṃ imasmiṃ pabbato vasissīmi
- 14 Ete bhikkhava die saṅgyakā āgamiṣanti kotha ca Upatisso ca
- 15 Itā me aggaṃ sāvakaṃ yugā bhāsiṣi
- 16 Imaṃ manāṃ vāsiṃ imaṃ tantuṃ jāhara
- 17 Imaṃ etassa upatthambhahhūtaṃ etasā vyasanag karissāmi
- 18 Te Bhagavantaṃ etad avocaṃ

- 19 Ayaṃ devarājā ambhehi cintitaṃsitaṃ sabbaṃ deti aho vata
naṃ passeyyama.
- 20 Eso ambakaṃ raṃ o putto tasmā sammā enaṃ patiṃ jaggetha
- 21 Dve me bhikkhave dhammā lokas pīlentī katame dve?
Hiri ca ottappaṇa
- 22 Sunakho tesas kathas sunanto va atthisi
- 23 Imasmiṃ pana nagare aṇṇatīdārako jettakasetthi bhavissati
- 24 Imasmiṃ asati mama putto'va setthitthanaṃ labhissati

pāthasālā: 7x

TURN INTO PALI

- | | |
|--|--|
| 1 These men rejoice at the
victory of their king | 10 There are fish in this
river |
| 2 These girls wear garlands
and ornaments | 11 The result of this also will
take place in future |
| 3 I shall kill him with this
sword | 12 These men have come from
those villages |
| 4 Give some sweetmeats to
these girls and those
boys | 13 In that forest this ascetic
lived for a long time. |
| 5 An elephant fell down from
this mountain | 14 These are the children of
your brother |
| 6 I shall live in this house
and you will live in
that house | 15 She is Devadatta's sister |
| 7 I saw that soldier running
away from the battle field. | 16 Take you all this wealth |
| 8 By this meritorious act I
shall be born in heaven | 17 This is the wealth of your
parents and brothers |
| 9 All the boys of this village
go to that school | 18 The king gave all the girls
these presents |
| | 19 All people wish for wealth
and praise |
| | 20 May all be happy and
contented |

Kiṃ who which or what (interrogative)

Singular

Plural

Masculine

Neuter

Masculine

Neuter

Nom	ko	kiṃ kaṃ	ke	ke, kāni
Acc	kaṃ	kiṃ kaṃ	ke	ke kāni
Inst	kena		kebhī kehi	
Abl	kamhā, kasmā		kebhī kehi	
Dat & Gen	kassa kissa		kesaṃ kesānaṃ	
Loc	kamhi, kasmīṃ, kamhi kimhi		kesu	

Feminine

Singular

Plural

Nom	kā	kā kāyo
Acc	kaṃ	kā kāyo
Inst	kāya	kābhī kāhi
Abl	kāya	kābhī kāhi
Dat & Gen	kāya, kassā	kāsaṃ kāsānaṃ
Loc	kassaṃ, kāyaṃ, kāyāṃ	kāsu

Amu this

Singular

Plural

Masculine

Neuter

Masculine

Neuter

Nom	asu	aduṃ amuṃ	amu, amuyo	amū, amuni
Acc	amuṃ	aduṃ, amuṃ	amu amuyo	amū amūni
Inst	amunā		amūbhi amūhi	
Abl	amunā, amumhā, amusmā		amūbhi, amūhi	
Dat & Gen	amuno, amussa		amusāṃ amūsānaṃ	
Loc	amumhi, amusmīṃ		amusu	

Feminine

Singular

Plural

Nom	asu	amū, amuyo
Acc	amuṃ	amū amuyo
Inst	amuyā	amūbhi, amūhi
Abl	amuyā	amubhi, amuhi
Dat & Gen	amuyā, amussā	amusāṃ amūsānaṃ
Loc	amussaṃ, amuyaṃ	amusu

36 'Yo' is used with koci in all genders as *m yo* 'koci f yā' kaci n yaṃ kiuci &c both Pronouns together meaning --whosoever whoever whatever anyone anything

WORDS

Abhikkanta <i>adj</i> beautiful glorious	Kannanāsaṅ <i>n</i> ear and nose
Addhiko <i>m</i> traveller	Mādisa <i>pronominal adj</i> (person) like me
Amataṅ <i>n</i> immortality	Nirodho <i>m</i> destruction
Āsavaḍḍhaya <i>m</i> extinction or cessation of passions	Obhasayanta <i>m</i> <i>pre act p</i> ava + bhāsa, 1st c (causal) to ^{shine} become
Āvuso <i>inde</i> brothers or brethren a form of address used for the junior monks by the senior ones	Pannākāro <i>m</i> reward
Bhaginī <i>f</i> sister	Pahānaṅ <i>n</i> emancipation destruction
Hetu <i>m</i> original cause	Pāpaka <i>adj</i> sinful
Hetuppabhava <i>adj</i> sprung from a cause	Samatho <i>m</i> peace
Iddhi <i>f</i> magic power	Saṅghamaḍḍho <i>m</i> centre of The Order
Jalanta <i>m</i> <i>pre act p</i> of jala 1st c to shine	Santa <i>act pre p</i> of āsa 2nd c to be
Jambudīpa <i>m</i> the continent India	Uddissa <i>inde p p</i> of u + disa to point out declare recite (on account of, with reference to)
Jino <i>m</i> the conqueror of passions	Upako <i>m</i> name of a mendicant
Kāraṇaṅ <i>n</i> reason, cause	Vādi <i>m</i> speaker one who says
	Vaṇṇo <i>m</i> effulgence

INDECLINABLES

†

Tava <i>adv</i> till yet, still	Yava <i>until</i> while as long as
--	---

VERBS

PĀLI SENTENCES

- 1 Yo amhiṭṭāṃ paṭhamag' amataṃ adhigacchati so arocetu
- 2 Yam' aṇiag' purisaṃ hiyo paṇiṃ tam ev' ihip' amī
- 3 Kaṅ'si tvaṃ vuso uddissa jabbajito ?
- 4 Ye dhammā hetuppabbhāvā tesag' hetuṃ Tatthagato
Aha tesag' ca yo nirodho esag' vidi mahāsamano
- 5 Ko me vaudati pīḍani idhuyā yasaṃ jalaṃ
Abhikkantaṃ vannaṃ sabba obhayaṃ dāsi
- 6 Ko va te sat'ha ? Kassa vā tvaṃ dhammag' rocessi ?
- 7 Ken'eso paṇṇikāro pesito ?
- 8 Ko va te pitā ? Kuto agacchasi ? Kulag' gacchasi ?
- 9 Janapadassa kiṃ bhavi'sati ? Ko vā tiṃ rak'hati ?
- 10 Bhagavā ! kiṃkaranaṃ Sujjhasi ? Kiṃkaranaṃ ha'sasi ?
- 11 Brāhmaṇa ! kadiṃ tayaṃ mayhaṃ palindhanaṃ dinnag' ?
- 12 Yag' jitaṃ taṃ saṅghamaṃhe pucchanta, aṇṭag' attlu ti
vattabbaṃ aṇṭag' natti ti vattabbaṃ
- 13 Idani sī kubiṃ ? Ka mag' pakkosati ?
- 14 Samatho bhikkhave bhavito kam'attham' anubhoti ? eittag'
bhaviyati
- 15 Eittag' bhavitaṃ kam'attham' anubhoti ? yo rago so pahiyati
- 16 Yavaṃhaṃ agacchami, tvaṃ tvaṃ idh'eva titha
- 17 Sammasambuddho vata so Bhagavā ! yo ovarupassa dukkhasa
pahāyā dhammag' deseti
- 18 Susukhaṃ vata nibbanaṃ yatthe'arupaṃ dukkhaṃ natti
- 19 Yo me hatthe ca piḍe ca kaṇṇanisaṇṇa chedayi
Ciraṃ jvatu so rājā na hi kuppanti madisa.
- 20 Madisa vo jinaṃ honti ye patti asavakkhayaṃ
Jita me pipakā dhamma tasmāhaṃ Upakā' jino

5. Yava is used in conjunction with tava in complex sentences when the clause which contains the former is placed first and the other last.

Example.—Yavaṃhaṃ agacchami tvaṃ titha idh'eva vasaṃ rest here awhile till I return

necessary and before the terminations beginning with consonants 'i' is inserted

39 In case of roots beginning with consonants the first consonant together with its vowel is doubled in other words reduplicated and if it is an aspirated consonant it is replaced by the same unaspirated one Thus — $\text{pac} + \text{a} = \text{pāpaca}$ $\text{bhū} + \text{a} = \text{babhuva}$

PARASSAPADA

	Singular	Plural
1st Person	$\text{pac} + \text{a} = \text{pāpaca}$	$\text{pac} + \text{i} + \text{mā} = \text{pāpacimā}$
2nd Person	$\text{pac} + \text{e} = \text{pāpāce}$	$\text{pac} + \text{i} + \text{tā} = \text{pāpacitā}$
3rd Person	$\text{pac} + \text{a} = \text{pāpaca}$	$\text{pac} + \text{u} = \text{pāpacu}$

ATTAPADA

	Singular	Plural
1st Person	$\text{pac} + \text{i} = \text{pāpaci}$	$\text{pac} + \text{i} + \text{mhe} = \text{pāpacimhe}$
2nd Person	$\text{pac} + \text{i} + \text{ttho} =$ pāpacittho	$\text{pac} + \text{i} + \text{vho} = \text{pāpacivho}$
3rd Person	$\text{pac} + \text{i} + \text{tthā} =$ pāpacitthā	$\text{pac} + \text{i} + \text{re} = \text{pāpacire}$

40 The former indicates a past action performed previous to the present day while the latter shows an event which took place in the past and was not witnessed by the narrator

WORDS

Anupatipati <i>f</i> according to order	Dipankarabuddho <i>n</i> a previous Buddha named Dipankara
Apadātā <i>f</i> footless state	Durag <i>adv</i> far away
Asāraka <i>adj</i> having no path	Garulo <i>m</i> a kind of bird
Atthacare <i>ii</i> one who is beneficent to another	Gandho <i>ii</i> smell
Attho <i>m</i> meaning, object	Jātasara <i>adj</i> having path
Babu <i>adj</i> many	Kattangarukkho <i>m</i> rotten, burnt tree

- | | | | |
|----|-----------------------------------|----|-----------------------------------|
| 13 | Aham ovaṇṇaṇṇa tava mittag | 18 | Mahapphayaṇa mānusiya |
| 14 | So ekassa bhikkhuno
civaragāḍa | | akattā |
| 15 | Gandho subho medhaya | 19 | Uhu te sugatagā yakkha |
| | caccira | 20 | Gantagā sayagā apadataya |
| 16 | Kadāci D paṇkarabuddham | | susocaṇṇagā |
| | addasa | 21 | So rājā babhūva |
| 17 | Senapathagā vithacaragā | 22 | Duragā jagama vīya tassa hi |
| | avoca | | vatthutanha |
| | | 23 | Te rājāno babhūva |
| | | 24 | Akarambhase te kiccagā |
| 25 | Acari vat tayaṇ vītudagā vani | | katthagārukkhesu asarakesu |
| | Ath asada khadiraṇṇa itasagā | | jatth'abbhidaṇṇa garuḷottamangagā |

TURN INTO PALI

- 1 In ancient times (there) was a king named Brahmadatta in Benares. One day he went to the forest for deer hunting. His general and his ministers followed him. Having killed many deer in the forest he returned to the city in the evening.
- 2 Brahmadatta's son and grandson successively became kings of Benares.
- 3 The cooks cooked rice and ate it.
- 4 Vijaya reigned (did kingdom) in Ceylon.
- 5 He understood the meaning of the stanzas.
- 6 He made adoration to the Gods.
- 7 Brahmadatta's pupils felt sorry certainly for their faults.
- 8 Brahmadatta's pupil said thus to him.
- 9 They advised my sons and daughters yesterday.
- 10 The royal cashier with his wife gave alms to the poor and travellers.

LESSON XXIX.

CONDITIONAL MOOD OR KALATIPATTI

PAPASAPADA AND ATTANOPADA

Terminations

	Singular	Plural	Singular	Plural
1st Person	ssāṇ	ssamhā	ssāṇ	ssamhase
2nd Person	sse	ssatha	ssase	ssavhe
3rd Person	ssā	ssaṇṣu	ssatha	ssaṇṣu

41 In the conditional mood the conjunctive signs are added to the root before the terminations when necessary. The augment '1' is used immediately before the terminations and 'a' is optionally prefixed to the root.

PAPASAPADA

	Singular	Plural
1st Pers	pac+1+ssāṇ— apacissāṇ <i>if I had cooked</i>	pac+1+ssamhā—apacissamhā <i>if we had cooked</i>
2nd Pers	pac+1+sse= pacissase <i>if thou hadst cooked</i>	pac+1+ssatha=apacissatha <i>if ye had cooked</i>
3rd Pers	pac+1+ssā= apacissā <i>if he had cooked</i>	pac+1+ssaṇṣu—pacissāṇṣu <i>if they had cooked</i>

ATTANOPADA

	Singular	Plural
1st Pers	pac+1+ssaṇ= pacissāṇ <i>if I had cooled</i>	pac+1+ssāmhase=pacis sāmhase <i>if we had cooled</i>
2nd Pers	pac+1+ssase= apacissase <i>if thou hadst cooled</i>	pac+1+ssavhe=apacissavhe <i>if ye had cooled</i>
3rd Pers	pac+1+ssatha= pacissatha <i>if he had cooled</i>	pac+1+ssaṇṣu=apacissāṇṣu <i>if they had cooled</i>

42 The conditional mood is used in the conditional sentences in which the non performance of the action is implied and it expresses an unfulfilled event and is similar to the English pluperfect conditional For further remarks see introduction

NUMERALS

The following is a list of the Pāli cardinal and ordinal numerals

Cardinal		Ordinal	
1	Eka one	Pathama first	
2	Dvi two	Dutiya second	
3	Ti three	Tatiya third	
4	Catu four	Catuttha fourth	
5	Pañca five	Pañcama fifth	
6	Cha six	Chattha sixth	
7	Satta seven	Sattama seventh	
8	Attha eight	Atthama eighth	
9	Nava nine	Navama ninth	
10	Dasa ten	Dasama tenth	
11	Ekādasa eleven	Ekadasama eleventh	
12	Dvādasa } twelve	Dvadāsama } twelfth	
	Barasa }	Bārasama }	
13	Telasa } thirteen	Telasama } thirteenth	
	Terasa }	Terasama }	
14	Catuddasa } fourteen	Catuddasama }	
	Cuddasa }	Cuddasama }	
	Coddasa }	Coddasama }	
15	Pañcadasa } fifteen	Paññadasama }	
	Pannarasa }	Pannarasama }	
16	Solasa } sixteen	Solasama }	
	Sorasa }	Sorasama }	
17	Sattadasa } seventeen	Sattadasama }	
	Sattarasa }	Sattarasama }	
18	Atthadasa } eighteen	Atthādasama }	
	Attharasa }	Atthārasama }	

43 These numerals may be considered as adjectives and therefore they take the number and case of the noun to which they are applied and the first four with the exception of the second the gender also. They are therefore declined as plurals, with the exception of *eka one* *

44 The ordinals are adjectives in every respect as they agree in gender, number and case with the nouns to which they are attached

45 All numerals cardinals as well as ordinals are generally put before the word they qualify

Ti three			
	Masculine	Neuter	Feminine
Nom & Acc	tayo	tini	tisso
Inst & Abl	tībhi, tīhi		
Dat & Gen	tinnay	tinnannay	tissannay
Loc		tisu	

Catu four			
	Masculine	Neuter	Feminine
Nom & Acc	cattaro	cattāri	catasso
Inst & Abl	catūbhi	catūhi	catubbhi
Dat & Gen	catunnay		catassannay
Loc		catusu	

The rest are common to all genders and declined like the following —

Nominative and Accusative	Pañca
Instrumental and Ablative	Pañcabhi pañcahi
Dative and Genitive	Pañcannay
Locative	Pañcasu

46 The ordinals in Masculine and Neuter are declined like *naro* and *phalay* respectively, but in the Feminine up to the third they take the Feminine affix *ā* as their endings, as *pathama + ā = pathamā* and are declined exactly like *kaūṇā*

and from the fourth up to the tenth the feminine affix **ī** as **catuttha + ī = catutthī** and they are declined like **nadī**. But from the eleventh to the eighteenth the feminine ordinals are formed by affixing **ī** directly to the cardinals as **ekādasa + ī = ekādasi** and they are declined like **nadī**.

WORDS

Ābadbo <i>m</i> disease	Pabbajjā <i>f</i> ordination entrance into the priesthood
Abbantaraj <i>n</i> interval <i>loc</i> within	Pahīna <i>imp dec p</i> of pa + hā to abandon
Agāraj <i>n</i> house holder's life house	Pakkho <i>m</i> fortnight
Ajjattaj <i>n s</i> within ones mind internally	Paṭhamavayā <i>n</i> first age
Akusala <i>n</i> demeritorious act	Sakkā <i>inde</i> possible able (adjectivally used here)
Antarāmaggo <i>m</i> — <i>loc</i> on the way	Senāpatittbānā <i>n</i> general ship
Attā <i>m</i> permanent (adjective tively used here)	Sibalo <i>m</i> the Sinhalese
Ayyo <i>m</i> lord master noble one	Sotāpanno <i>m</i> he who has attained to the first stage of sanctification
Dīpo <i>m</i> island	Sunakho <i>m</i> bound
Dutthagāmini <i>m</i> a great Sinhalese king	Tandulaj <i>n</i> rice
Elāro <i>m</i> a Tamil king	Uparidevaloko <i>m</i> higher heaven
Horā <i>f</i> hour	Vedanā <i>f</i> sensation feeling
Kālo <i>m</i> time death	Vijayo <i>m</i> the Bengali prince who colonized Ceylon
Kāyo <i>m</i> body	Viññānā <i>n</i> mind consciousness ness
Majjhimavayaj <i>n</i> middle age	Vipulā <i>adj</i> immense
Metta <i>f</i> compassion friendliness towards all beings	Yanaj <i>n</i> vehicle
Migavaj <i>n</i> deer hunting	Yāto <i>act dec p p</i> of yā to go
Nibbatta <i>act dec p na +</i> <i>vātu</i> 3rd c to be born	

VERBS

Vasa 1st c with adhi ā to | Apa 4th c with pa to arrive
live (*ajjhāsiṣṣa*) | (*apapunīṣṣa*)

INFINITIVES

Bhū 1st c (causal) to develop | Hā, 1st c with pa to abandon
(*bhāvetuṃ*) | give up (*paṇaṭṭuṃ*)

INDECLINABLES

Hi certainly, indeed | Idag even (often used for sake of eupho
Vata certainly | ny only

PALI SENTENCES

- 1 Sace me ayyo pañca sīlāni adassa uparidevaloke nibbatto abhavissag
- 2 Sacc so catassannag i orānamabbhantare tanaḍḍanti alabhissā oḍḍanag apacissā
- 3 Sacc so pathamavaye pabbajjag alabhissā arahā abhavissā
- 4 No cetāg bhikkhave sakkā abhavissā akusalag pajahatug na haṃ evag va leyyag akusalag bhikkhave pajahathā ti
- 5 No cetāg bhikkhave sakkā abhavissā kusalog bhavetur, nīhaṃ evag vadeyyag kusalog bhikkhave bhivethā ti
- 6 Dhammo ajjhāttag paṇino abhavissā na tīg agīrag ajjhāvasēyyāsi
- 7 Rupañca kho idag bhikkhave attā abhavissā nayidag rūpag ābiddhiya sanvatteyya
- 8 So ce yīmag alabhissā jakkhassā ekidasiyag gāmaṃ gacchā ā
- 9 Vedantā ca hi dag bhikkhave attā abhavissā nayīlag vedantā ābaddhiya sanvatteyya
- 10 Sankhārā ca hi dag bhikkhave attā abhavissā nayīlag saṃkhārā ābaddhiya sanvatteyyur
- 11 Viññānañā hi lan bhikkhave attā abhavissā nayīlan

vinñāṇaṃ abadhāva sanvatteyya

- 12 Sacchaṃ pakkhaṣṣa atthaṃniyaṃ va catuddasiyaṃ va
pannarassiyaṃ vā attha sīlani rakkhissāṃ sagge nibbatto
abhavissāṃ
- 13 Sace so chahi divasehi rājīnam a passissī senāpatitthānaṃ
alabhissā
- 14 Sace Devadatto tassa sattamena puttena saddhiṃ nagamissī
antarāmaggeyyeva kālanharissā
- 15 Sacchaṃ terasahi sannaṃbhiṃ saddhiṃ migavaṃ yato
abhavissāṃ tayo mige vā tesso mige va vadhissāṃ
- 16 Sace sā pannarassannaṃ dīnānamabbhantare yaṇaṃ alabhissā
tassā tatīyāya dhātara saddhiṃ Bāranaṣiṃ gacchissā

TURN INTO PĀLI.

1. Had he gone into the presence of the king, he would have obtained the generalship
- 2 Devadatta would certainly have died within eighteen days if he had not got medicine from Brahmadatta's second son
- 3 Had he got ordination at middle age, he would have attained to the first stage of sanctification
- 4 If it were not possible to develop friendliness (in you) towards all beings O Bhikkhus, I would not have spoken thus, 'Develop O Bhikkhus friendliness (in you) towards all beings
- 5 O Bhikkhus, if this body were permanent, it would not have been subject to disease
- 6 Had I gone to Takkaṣiṇi, I should have learned the Veda within four years
7. If Vijaya had not arrived in Ceylon, there would not have been any Sinhalese in this island
- 8 Had Dutthagamiṇi not been born in Ceylon, nobody would have killed King Elara.
- 9 Had Sīriputta given him the ten precepts, he would have been born in her
- 10 Had I been _____ I should have obtained _____
immediately

LESSON XXX.

DIFFERENT USES OF TENSES

47 The first and second preticite tenses or *ajjatani* and *hiyattani* are used imperatively, instead of in their ordinary (tense) when the indeclinable particle *mā* not occurs in the sentence for instance — *mā bhāyi* do not be afraid and *mā gāmaṃ agamā* do not go to the village

WORDS

<i>Mada</i> 3rd c abhi to over come (<i>abhimaddati</i>)	<i>Kuṇhanta</i> m so angry person
<i>Adhikaranag</i> n case	<i>Kumbhakāro</i> m potter
<i>Akkodho</i> m absence of eovy	<i>Mā</i> inde not (used imperatively do not)
<i>Ambho</i> interj hallo!	<i>Manku</i> adj restless troubled
<i>Vatta</i> 1st c with anu side with, agree (<i>anurattati</i>)	<i>Pāpajano</i> m sinful man
<i>Ariyo</i> m noble one	<i>Paridevati</i> 1st c to lament
<i>Atha</i> inde then	<i>Paggayha</i> inde p p of pagganhāti to hold out
<i>Avihisā</i> f harmlessness	<i>Kamu</i> 1st c with Parā to strive hard (<i>parakkaṃ</i>)
<i>Āyasmā</i> m brother	<i>Pharusa</i> adj harsh
<i>Sahuppado</i> m many footed	<i>Piyanakaro</i> m name of a person
<i>Bhedanasayvattanika</i> adj conducive to a breach of unity	<i>Samagga</i> adj united
<i>Shedo</i> m breach	<i>Saddo</i> m noise
<i>Catuppada</i> m. four footed animal	<i>Saoghabhedo</i> m breach of the Order
<i>Dipādako</i> m two-footed animal	<i>Sātakayugag</i> n a pair of cloths
<i>Kiṃ ci</i> n anything	<i>Vasi</i> adj subject to

- 13 Do not say thus O brother
 14 Do not say anything to this bhikkhu, O brethren
 15 May the brethren not wish for a breach in the Order
 16 May my sons not be indolent

LESSON XXXI

CAUSALS

48 The Causal of a root^a is formed by adding *aya* (which is often contracted to *e*) *āpe* and *āpaya* (which likewise may contract to *āpe*) and the penultimate vowel of the root not followed by a *saññoga* undergoes *vuddhi* substitution. Then the terminations of tenses are added on as before. For instance — *Pacati* he cooks *Pāceti* *pācayati* *pācapeti* or *pācāpayati* he causes to cook. *Apaci* he cooked *Pācesi* *pācayi* *pācāpesi* or *pācāpayi* he caused to cook. *Pacissati* he will cook *Pācessati* *pācayissati* *pācapessati* *pācāpayissati* he will cause to cook

49 The first two are used after the roots ending in *u* and *ū* the other two after the roots ending in *ā* the rest do not follow any definite rule and they take either four or two of the above augments according to usage

50 The Causal forms of intransitive roots become transitive ones for example — *bhavati* he is *bhikkhu mettay bhāveti* the monk develops friendliness (in him) towards all beings

51 When the Causal forms of transitive roots are such as imply motion knowledge or information and eating etc the agent of the verb in its primitive sense is optionally put either in the Accusative Case or in the Instrumental Case for instance — *Dāso gāmaṃ gacchati* the slave goes to the village *sāmi dāsaṃ gāmaṃ gamayati* or *sāmi dāsena gāmaṃ gamayati* [causal] the lord causes the slave to go to the village

PĀLI SENTENCES

- | | |
|--|-----------------------------|
| 1 Sami mā saddaṃ karī | 7 Mā kho tumhe bhikkhave |
| 2 Mā kañci pāpamigama | etaṃ bhikkhūṃ anu |
| 3 Mā maṃ te addasaṃsu | vattittha |
| 4 Ahagga mā te addasaṃ | 8 Mā maṃ tumhe iyaśmanto |
| 5 Mā socittha | kiñci avacuttha |
| 6 Mā paṇḍevittha | 9 Mā bhante evaṃ karittha |
| 10 Mā maṃ iyaśmanto kiñci avacuttha kaḷyāṇaṃ va pāpaṇaṃ vā | |
| 11 Mā iyaśmā samaggassa saṅghassa bhediya parakkama | |
| 12 Mā vo aṇuso evaṃ | 14 Mā voca pharusāṃ kañci |
| ruccittha | 15 Ambho kumbhakāra mā |
| 13 Mā evaṃ akattha | maṃ nasaṃsi |
| 16 Mā iyaśmā samaggassa saṅghassa bhedanasaṃvattanikaṃ vā | |
| adhikāraṇaṃ paggaṃha atthasi | |
| 17 Mā maṃ apīdako hiṃsi mā maṃ hiṃsi dipīṇīdako | |
| Mā maṃ catuppādo hiṃsi mā maṃ hiṃsi bahuppādo | |
| 18 Mā middiya vasaṃ gama | 19 Mā saddaṃ karī Piyānkara |
| 20 Mā vo kodho ajjhabhavi mā ca kujjhittha kujjhatāṃ | |
| Akkodho aṇhiraṃ ca aṇyesu vasati sādā | |
| Atha pīpajanaṃ kodho pabbato vābhimaddati | |

TURN INTO PĀLI

- | | |
|---------------------------------------|-------------------------------------|
| 1 Do not be afraid great treasurer | 7 Do not ask anything from me |
| 2 Do not be subject to passions | 8 Do not speak thus O friends |
| 3 Do not take this pair of cloths | 9 Come (and) do not make a noise |
| 4 Do not perish O ascetic | 10 Do not trouble me O father |
| 5 Do not think of it, Great King | 11 Do not be angry with me, brother |
| 6 Do not put confidence in wicked men | 12 Do not be restless or troubled |

13. Do not say thus O brother
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- 14 Do not say anything to this bhikkhu, O brethren
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LESSON XXXI

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WORDS

Arahā <i>m</i> saint	Lanchāpetva <i>inde</i> causal, <i>p p</i> of lanchati to seal
Bhūmi <i>f</i> earth ground	Maggo <i>m</i> course path
Ghadda 1st c to throw away (<i>cāddajeti</i>)	Nivāsanaṃ <i>n</i> under garment
Dāru wood firewood	Parupanaṃ <i>n</i> outer garment
Duha 3rd c to milk (<i>dohapayati</i>)	Pāli <i>f</i> text
Gaha with pāti to accept (<i>patigāhāpeti</i>)	Hu 1st c with pa to be suffi- cient (<i>pañoti</i>)
Ghosako <i>m</i> name of a person	Pativāṇā <i>f</i> promise
Hatthāroho <i>m</i> elephant rider	Rāgādīdusaka <i>adj</i> destruc- tive of lust &c
Khama 1st c to pardon (<i>khamaṇeti</i>)	Sataṃ <i>n</i> hundred
	Vasapharasuṃ <i>n</i> axe and hatchet
	Vyākaraṇaṃ <i>n</i> grammar

PĀLI SENTENCES

- 1 Bhikkhu rāgādīdusakaṃ maggaṃ bhiveti
- 2 Uṭṭasako bhikkhuṃ bhattaṃ bhojayati [bhikkhuno vā]
- 3 Ācariyo antevāsikaṃ dhammaṃ pāthayati, [antevāsikena vā]
- 4 Sīmā dīsaṃ bhīraṃ harayati [dīsena vā]
- 5 Buḍḍho lokaṃ puṇṇaṃ kareyati [lokena vā]
- 6 Hatthāroho hatthaṃ āyati [hatthina vā]
- 7 Uṭṭasako bhikkhuṃ muddipeti [bhikkhuno vā]
- 8 Gopā dīsaṃ gāvaṃ khīraṃ dohetuṃ [dīsena vā]

PASSIVE FORMS

- 9 Sāmaṇi dīso gāmaṃ gacchīpiyate [gacchīpito vā]
- 10 Ācariyena sīso dhammaṃ bodhīpiyate, [bodhīpito vā]
- 12 Uṭṭasakena bhikkhu bhattaṃ bhojīpiyate [bhojīpito vā]
- 13 Ācariyena antevāsiko pāṭhaṃ pāṭhīpiyate, [pāṭhīpito vā]
- 14 Sīmā dīso bhīraṃ harīpiyate, [harīpito vā]
- 15 Buḍḍhena loko puṇṇaṃ karīpiyate [karīpito vā]

- 16 Hatthārohena hatthi sayapiyate [sayapito vī]

CAUSAL INDECLINABLE PAST PARTICIPLES AND
OTHER TENSES

- 17 Raja taṃ disvā paḷḷosapetva piṣiḍe nisajjetha llojetha
uyyaneyeva vasanatthāya patināṇaṃ ganhu
- 18 Raja gharāṃ laṃ chapevva ambe bahi karapesi
- 19 Sace vo nivāsanaṃ vā parupanaṃ vā nappahoṃ ime satake
lahetvā taṃ chaḍḍapetha
- 20 Mayāṃ dve tīni bhikkhusatīni llojessama ehi dāruṃ
phālehi ti vāsipharasūṃ vharapetva dapesi
- 21 Ehi hule khamāpehi Kusarajaṃ mahabbalaṃ

TURN INTO PĀLI

- 1 The King makes the Bhikkhus accept the food
- 2 Come and make your husband pardon you
- 3 The tutor makes his pupils learn grammar
- 4 The King made the saints sit down and caused [to give them food] so that to be given them
- 5 The Brahmins were made to eat food by the King
- 6 The elephants are made to sleep on the ground by the elephant rider
7. I made him understand the truth
- 8 I shall make my daughter learn charms
- 9 I shall make him bring the letter tomorrow
- 10 The chief treasurer tried to make ^{him} ~~himself~~ kill
- 11 The parents after making their son worship the Buddha caused him to take the five precepts
- 12 Meritorious acts cause a man to be born in heaven

LESSON XXXII

FORMATION OF FEMININE NOUNS

52 In Pāli feminine nouns are divided into two classes, viz — the Natural and Artificial

The Natural feminine nouns are those of which the stem ends in \bar{a} \bar{i} \bar{u} and \bar{u} , for instance — *vijjā*, *rattī mahī*, *yāgu* and *jambū*

The artificial feminine nouns are formed by the addition of $\bar{ā}$ $\bar{ī}$, and $\bar{inī}$ to the masculine as in *assā kumārī*, and *rājīnī*

a By adding $\bar{ā}$ to the Masculine

Masculine

Feminine

Ajo goat.

Ajā she goat

Kokilo Indian cuckoo

Kokilā

Assa horse

Assā mare

Mūsiko male mouse.

Mūsikā female mouse

b By adding \bar{i} to the Masculine

Kukkuto cock

Kukkutī hen

Brāhmaṇo brahmin

Brāhmaṇī brahmin woman

Manavo young man

Manavī young woman

Sakhā friend

Sakhī female friend

Nāviko navigator

Nāvikī navigator f

Taruno young man

Tarunī young woman.

Thero: an elder

Therī elder f.

Mahallako old man

Mahallakī old woman

c By adding $\bar{ī}$ to the Neuter

Nagaraj town

Nagarī town

d By adding $\bar{ī}$ to the adjectives of the masculine stem ending in *vantu* *mantu* and *nta* with the change of consonants

Masculine

Feminine

(*Guṇaranta*) *guṇavā* virtuous man *Guṇavatī*, *Guṇavantī* virtuous woman

(*Dhittimant*) *Dhittimā* brave man *Dhittimatī* *Dhittimantī* brave woman

(*Sīlavaranta*) *Sīlavā* moral man *Sīlavatī* *Sīlavantī* moral woman

Masculine		Feminine	
(Kulavantu) Kulavā	man of high birth	Kulavatī Kulavanti	woman of high birth
(Bhavanta) Bhavaṃ	lord sir	Bhotī bhavatī bhavanti	lady
(Mahanta) Mahāṃ	great man	Mahatī Mahanti	great woman
(Gacchanta) Gacchaṃ	he who goes	Gacchatī gacchantī	she who goes

c By adding *ini* to the adjectives of the masculine stem ending in *i* and some other nouns stem ending in *a i i* and *u* with some vowel changes when necessary

Masculine		Feminine	
Mātulo	nucle	Matulani	aunt
Rājā	King	Rajini	queen
Gahapatī	house holder	Gahapatāni	female house holder
Hatthi	elephant	Hatthini	she elephant
Medhāvī	wise man	Medhāvinī	wise woman
Tapassī	ascetic	Tapassini	nun
Dhammacāri	he who lives righteously	Dhammacarini	she who lives righteously
Brahmacāri	he who lives a celibate life	Brahmacarini	she who leads a celibate life
Bhuttavī	he who has finish ed his meal	Bhuttavini	she who has finish ed her meal
Bhikkhu	monk	Bhikkhuni	nun
Sāmi	lord heir	Sāmini	lady heiress

Comparative table for Conjugating **Bhū** *asa* and *hū* to *le*

PRESENT TENSE

PARASSAPADA

Singular			Plural		
1 Bhavāmi	asmi	amhi	Homi	Bhavāma	asma amha Homa
2 Bhavasi	asi		Hosi	Bhavatha	attha Hotha
3 Bhavati	atthi	Hoti		Bhavanti	santi atthi Honti

ATTANOPADA

Singular

Plural

1	Bhave	wanting	wanting	Bhavāṃhe	wanting	wanting
2	Bhavase	wanting	wanting	Bhavavhe	wanting	wanting
3	Bhavate	wanting	wanting	Bhavante	wanting	wanting

1st Preterite Tense (*Ajjatani*)

PARASSAPADA

Singular

1	abhaveṇ	āsī	ahosī	ahū
2	abhave	āsī	ahū	vo
3	abhave	āsī	ahosī	ahu

Plural

1	abhaveṃhā	āsīm	ahosīm	ahum	hā
2	abhave	āsī	ahosī	hā	hā
3	abhave	āsī	ahosī	hā	hā

ATTANOPADA

Singular

Plural

1	abhave	ahū	va	ahu	abhave	ahū	va	ahu
2	abhave	ahū	va	se	abhave	ahū	va	se
3	abhave	ahū	va	se	abhave	ahū	va	se

2nd Preterite Tense (*Hiyattani*)

PARASSAPADA

Singular

Plural

1	abhave	abhave	ahū	va	abhave	ahū	va	ahu
2	abhave	ahū	va	se	abhave	ahū	va	se
3	abhave	ahū	va	se	abhave	ahū	va	se

ATTANOPADA.

Singular.

Plural.

- | | | | |
|----|------------|----------------|------------------------------|
| 1 | ahhaviṇ | ... ahaviṇ. | ahbavāmhase...ahuvamhase. |
| 2 | abhavase. | ... ahuvase | ahhavaṇṇaḥ ... ahuvavhaṇṇaḥ. |
| 3. | abhavattha | ... ahuvattha. | ahhavaṇṇaḥ ... ahuvatthug. |
-

3rd Preterite Tense (*Parokkha*)

PARASSAPADA.

Singular.

Plural.

- | | | | |
|----|------------------|----------|-------------------------|
| 1. | hahhūva | ...hūva. | babhūvimhe...hūvimha. |
| 2. | hahhūve....hūve. | | babhūvittha...hūvittha. |
| 3. | babhūva....hūva. | | babhūvu. ...hūva. |
-

ATTANOPADA.

Singular

Plural.

- | | | | |
|----|------------------------|---------|------------------------|
| 1. | hahhūvi. | ...hūvi | babhūvimhe ..hūvimhe. |
| 2. | babhūvittho...hūvittho | | babhūvivho ...hūvivho. |
| 3. | babhūvittha...hūvittha | | babhūvire. ...hūvire |
-

Future Tense

PARASSAPADA.

Singular.

- | | | |
|----|-------------|------------------------------------|
| 1. | bhavissāmi. | ... hēmi, hēhāmi, hohāmi, hessāmi, |
| | | hehissāmi, hohissāmi |
| 2. | bhavissasi. | ... hēsi, hēhisi, hohisi, hessasi, |
| | | hehissasi, hohissasi |
| 3. | bhavissati. | ... hēti, hēhiti, hohiti, hessati, |
| | | hehissati, hohissasi. |

Plural.

- | | | |
|----|---------------|--|
| 1. | bhavissāma | ... hēma, hēhāma, hohāma, hessāma, |
| | | hehissāma, hohissāma |
| 2 | bhavissattha. | ... hettha, hehittha, hohittha, hessattha, |
| | | hehissattha, hohissattha. |
| 3. | bhavissanti. | ... beuti, hehenti, hohenti, hessanti, |
| | | hehissanti, hohissanti. |

ATTANOPADA

	Singular	Plural
1	bbavissaṇ	bhavissāṃhe
2	bhavissase	bhavissavhe
3	bhavissate	bhavissante

The Imperative

PARASSAPADA

	Singular	Plural
1	bhavāmi asmi amhi homi	bhavāma asma, amha homa.
2	bhava bhavāhi āhi hohi	bhavatha attha hotha
3	bhavatu atthu hotu	bhavantu santu hontu

ATTANOPADA

1	hhave	bhavāṃase
2	hhavassu	bhavavho
3	bhavatag	bhavantag

The Potential or Optative

PARASSAPADA

	Singular		
1	bhaveyyāmi	assaṇ siyaṇ	heyyāmi
2	bhaveyyāsi	assa	heyyāsi
3	bhave bhaveyya	siyā, assa	heyya
	Plural		
1	bhaveyyāma	assāma	bheyyāma
2	bhaveyyātha	assatha	heyyātha
3	bhaveyyuṇ	siyaṇ assu	'evy

ATTANOPADA.

Singular

Plural

- | | | | |
|--------------|------------|-------------|---------------|
| 1. bhavēyyaṃ | ... heyyaṃ | bhavēyyāṃhe | ... heyyāṃhe |
| 2. bhavetho | ... hetho | bhavēyyavho | ... heyyavho. |
| 3. bhavetha | hetha | bhaverāṃ | ... herāṃ |

The Conditional

PARASAPADA

Singular

- | | | |
|---------------|-------|-----------|
| 1. abhavissaṃ | assaṃ | ahuvissaṃ |
| 2. abhavisse | assa | ahuvisse |
| 3. abhavissā | assa | ahuvissā |

Plural

- | | | |
|------------------|---------|-------------|
| 1. abhavissamhā | assāma. | ahuvissamhā |
| 2. abhavissatha | assatha | ahuvissatha |
| 3. abhavissaṃsu. | assu | ahuvissaṃsu |

ATTANOPADA

- | | | | |
|-------------------|---------------|-----------------|-----------------|
| 1. abhaviṣṣaṃ | ..ahuviṣṣaṃ | abbaviṣṣāṃhase. | ..ahuviṣṣāṃhase |
| 2. abbaviṣṣase | ..ahuviṣṣase. | abbaviṣṣavhe. | ahuviṣṣavhe |
| 3. abbaviṣṣattha. | ahuviṣṣattha | abbaviṣṣaṃsu. | ..ahuviṣṣaṃsu |

Participles

Present

Past

- | | | | | | |
|-----------|------------|---------|-------------|--------|---------|
| Mas | Fem. | Neu | Mas | Fem. | Neu. |
| santa | santī | santaṃ | bhato | bhatā | bhataṃ |
| samāno | samānā. | samānaṃ | huto. | hutā | hutaṃ |
| | | | hutāvī | hutāvī | hutāvī. |
| bhavaṃ | bhavanti | | | | |
| | bhavaṃ | | | | |
| bhavamāno | bhavamā- | | | | |
| nā | bhavamānaṃ | | bhaviṣṣanta | bha- | |
| | | | vissaṃsina | | |

Future

POTENTIAL

bhāvitaḥḥa, bhavanīya
Hotabba

INDECLINABLE PARTICIPLES

bhutvā bhutvāna bhuyya
hutvā hutvāna

INFINITIVES

Bhavituṃ, bhotuṃ
Hotuṃ hotuṃ

WORDS

~~SUBSTANTIVE PARTICIPLES~~

addhā <i>sl. time n</i>	long way	jātidhammo <i>m</i>	subject to re birth.
aggasetthi <i>m</i>	chief royal treasurer	maṇḍārī <i>f</i>	she cat
antako <i>m</i>	the mārā evil one	nibhata <i>dec pass p</i>	of ni + atita <i>sl. past</i>
aññātu <i>m</i>	knower	hana <i>to kill</i>	overpower
bhātiko <i>m</i>	brother	parama <i>adj</i>	excellent
bhāriyā <i>f</i>	wife	pārami <i>f</i>	perfection
bhogo <i>m</i>	fortune wealth	Mallikadevi <i>f</i>	queen Mallikā
bodho <i>m</i>	knowledge Supreme Wisdom	samādhi <i>f</i>	tranquillization of mind
Cūlakālo <i>name of a person</i>		sampanna <i>adj</i>	endowed with
Dhammadinnā <i>name of a nun</i>		sapattini <i>f</i>	enemy
kammanto <i>m</i>	business	sukhita <i>adj</i>	endowed with happiness happy
kumārī <i>f</i>	princess	suddhi <i>f</i>	holiness
kutumbag <i>n</i>	family estate	upajjhayo <i>m</i>	preceptor
kanitthabhatu <i>m</i>	younger brother	vippatīṣārī <i>sl</i>	disheartened
		mutta <i>sl</i>	released
		māraṃdhanag <i>n</i>	fetter of evil

VERBS

yuja 2nd c with pa to start (Causal) (paṇḍita paṇḍayati)
rudhi 3rd c with bh to perish (arudhati)
Akhepetvā *m let p* of na + khipa 7th c to exhaust

INDICATIVES

tāva still pacchā after nukho were not
Aho vata it would be good

PĀLI SENTENCES

- 1 Bhūṭika taruna pi ca tva'attha
- 2 Kamittha bhūṭa paṇi me attha
- 3 Santi te evaṇupa dibbha?
- 4 Culakīlassa dīva bhāṇy iyo ahesuṇ
- 5 Upajjhāyā me bhāṇte hohi
- 6 Bhavissanti dhammassa āmāsa
- 7 Nam'atthu Buddhinaṇ
- 8 Ma pacchā vippatisanno abhūtiṭṭha
- 9 Abosiṇ Nukko ahaṇ āttānāmadhāṇiṇ?
- 10 Bārasaṇi ahū rāja
- 11 Tumhākaṇ dhātā puttāṇ pūtibhūtvā kutumbassa sāmīni
bhavissatī
- 12 Sace me ayyo dasa silāni alassa uparidevaloke nibbatto assaṇ
- 13 Aho vata mayā na jātaḥhamā assama na ca vata no jāti
āgaccheyya
- 14 Sico hi ayaṇ pathamavayo bhoge akhepeva kaminante payo
jayissa iṇasinaṇ yoya nagare āgasetthi abhāssa
- 15 Nava bhikkhuniyo therānaṇ bhikkhuninaṇ padā vandanti
- 16 Brāhminīyo purī silavantiyo babhūvu
- 17 Bodhisatto dasa pāmīyo parivā Buddhō ahoṇi
- 18 Sace saṅkhara nicca bhavoyyūṇ na naruḥheyyūṇ
- 19 Punnavantaṇsa dhitaropi dhutimāntiyo ca, silavantiyo ca
gūḇavantiyo ca punnavantiyo ca siyūṇ
- 20 Mallikadeviyā ekā medhāvini silavati dhītā ahoṇi
- 21 Upasikā sabbā pi dhammacārinīyo ca brahmacārinīyo ca
silavantiyo ca gūḇavantiyo ca ahesuṇ
- 22 Silaṇ samādhin paññāṇica maggaṇ bodhiyā bhāṇiṇi
pūtibhūtvā pūtibhūtvā sūddhā, nibbatto assaṇ

TURN INTO PĀLI.

- 1 The uncle was wise and the aunt was of high birth
- 2 The nun Dhamma lion was in lustre, virtuous, and so forth

- 3 A certain young woman having sold sixteen goats and fifteen
mares bought one she elephant
- 4 The queen may be endowed with happiness
- 5 Your daughters may be virtuous and industrious
- 6 Her female friends followed Visakha who was going to
Savatthi
- 7 The princess gave cloths to the nuns who had finished their
meals
- 8 The young women bought five hens
- 9 The she cat is the enemy of male and female mice
- 10 Devadatta's daughter was a voyager
- 11 The old woman is endowed with great wisdom
- 12 He was at one time the King of Benares
- 13 Had this man started business in his middle age, without
exhausting his wealth he would have been the second
royal treasurer in this city
- 14 I am released from all fetters

LESSON XXXIII

COMPOUNDS

Dvanda (Copulative or aggregative) and **Tappurisa** (Determinative)

§3 In Pāli one single noun can be compounded with another and this compound with a third or more compounds. In other words several nouns can be compounded together simultaneously. In this manner we may have a compound consisting of any number of single words. According to the sense or manner in which nouns are thus put together compounds are divided into six classes. A compound of the class called **Dvanda** consists of two words which if not compounded would separately be connected by the copulative particle 'ca' as **Canda ca suriya ca** = **Canda suriya** the moon and the sun. **Sarā ca asurā ca harā ca** = **sarāsurasurā** the fall of the asuras.

54 This compound is generally a plural and takes the gender of the final one of the all the nouns as *narā ca nariyo ca = naranāriyo* men and women. But it may become neuter singular, when it implies an aggregate or when the things enumerated constitute one complex idea, as *dāsī ca dāso ca = dāsīdāsaṅ* maid and men servants. *Chavi ca māṃsaṅ ca lohitaṅ ca = chavi māṃsalohitaṅ* skin flesh and blood. This may be called the collective species of **Dvanda**.

55 When a compound is formed of words signifying the limbs of the body of animals, music parts of a vehicle, parts of an army, insects, objects between which there is natural antipathy etc, it is always of this nature.

56 A compound of the **Tappurisa** class consists of two members of which the prior member modifies the final one as a case dependent on it. The attributive member may be in any case with the exception of the nominative so it can be called an inflectional compound. In this compound there are six varieties corresponding to the six oblique cases —

a A noun in the accusative case is compounded with *gata nissita atita atikkanta patta āpanna ārūha*, as *Gāmagato = gāmagato* he who has gone to the village. *Atthay nissito = atthay nissito* what is connected with the meaning. *Bhāvay atito = bhavātito* he who has crossed (the ocean of) existence. *Pamāpay atikkanto = pamāpātikkanto* he who has gone beyond his measure. *Sukhay patto = sukhappatto* he who has attained happiness. *Sotay āpanno = sotapanno* he who has reached the first stage of sanctification (*sola*). *Rathan ārūho = rathārūho* he who has mounted the chariot.

b A noun in the instrumental is compounded with the words *pubba sadisa sama* or words having the sense of *una* and with *Kalaha Nipuna* and *missa*.

It is also compounded with verbal derivatives, when the instrumental has the sense of the agent or instrument of the action.

Examples — *Māsena pubbo-māsapubbo* preceded by a month *Mātārā sadiso-mātusadiso* mother like *Pitarā samo-pitusamo* father like *Māsena uno-māsuno* less by a month *Asinā kalaho-asikalaho* combat with a sword *Vacāya nipuno-vācānipuno* skilled in speech *Khīrena [saṅsattho] pāyaso-khīrapāyaso* milk rice

Buddhena desito-Buddha desito spoken by the Buddha *Viññuni pasattho-viññuppasattho* praised by the wise *Raññā hato-rājahato* killed by the king

c A noun in the dative is compounded with another expression of the material of which the thing expressed by the first noun is made as *Civarassa dussaṅ-civaradussaṅ* cloth for a robe. It is also compounded with *attha hita deyya* etc. The compound with *attha* is an adjective and takes the number and gender of the noun it qualifies as *sanghassa atthāya (vihāro) -saṅghattho viṭṭiro* a monastery for the order *Yassa atthāya -yadātho, yadatthā, yadatthaṅ* for the purpose of *Lokāya hito-lokahito* beneficial to the world *Buddhassa deyyaṅ-Buddhaddeyyaṅ* worthy to be offered to the Buddha *Parassa (atthāya bhūtaṅ) paṇḍaṅ-parassapaṇḍaṅ* word for another *Attano (atthāya bhūtaṅ) paṇḍaṅ-attano paṇḍaṅ* word for self

d A noun in the ablative may be compounded with words expressing departure fear abstinence, release etc

Examples — *Nagarato-niggato-nagaraniggato* gone out from the town *Corasmā bhayaṅ-corahhāyaṅ* fear from the *Methunasmā virati-methunavirati* abstinence from sexual intercourse *Bandhanasmā mutto-bandhanamutto* released from a fetter *Kammato samutthitaṅ-kammusamutthitaṅ* sprung from a cause

e A noun in the genitive may be compounded with any other noun, with the exception of verbal derivative

Examples — *Rañño putto-rājaputto* king's son *Rañño sso-king's horse* *Kāyassa labhā-kāyalabhā* boldness of *Maraṇassa sati-maraṇasati* contemplation on death

* To be added on to every noun regardless of Gender and Number is the use of *Atta* as in *Atta + to = magga + to = attamagga*

Dhaññānaṃ rāsi = **dhaññarasi** heap of corn **Dhanassa saṇnicayo** = **dhanasannicayo** accumulation of wealth

The following may not be compounded **Kammaṣa kattaro** doer of a deed **Bhinnāṃ sandhāta** reconciler of the separated
Mantānaṃ dātā giver of charms

f A noun in the locative is compounded with any other noun

Examples — **Rūpe saññā** — **rūpisaññā** perception of form
Dhamme rato = **dhammarato** ~~affection for~~ righteousness
Dhamme gāravo = **dhammagaravo** respect for the doctrine
Araññe vāso = **araññavāso** residence in the forest **Nagare kako** (viya) = **Nagarakako** (shameless a.) a crow in the city
Kūpe mandūko (viya) = **kupamandūko** like a frog in a well (conceited)
Surāya dhutto = **suradhutto** addicted to liquor
Itthiṃ dhutto = **itthidhutto** addicted to women **Vikāle bhojanaṃ** = **vikālabhojanaṃ** eating at improper times

WORDS

Akkho <i>m</i> a die	Cammaṃ <i>n</i> a shield skin hide
Abhibhūta <i>pass dec p p of abhibha</i>	Cuto <i>p p of cavati</i> 1st <i>e</i> to die fallen
vati	Cakkaṃ <i>n</i> wheel
Āhāro <i>m</i> food	Dhutta <i>adj</i> addicted to
Akkhāta <i>pass dec p p and</i>	Duccaritaṃ <i>n</i> ill conduct
Alla <i>adj</i> wet moist	Daṃso <i>m</i> gad fly
Āpaṇ <i>n</i> water	Elako <i>m</i> ram
Attho <i>n</i> (hi _o best) aim ad vantage, welfare, meaning	Ekasō <i>m</i> certainly
Asuro <i>m</i> non god fallen angel	Gitāṃ <i>n</i> singing
Bhesajjaṃ <i>n</i> medicine	isa <i>f</i> the pole of the plough
Bijaṃ <i>n</i> seed	Janapado <i>m</i> inhabitant of a country
Brahmā <i>m</i> a Brahma angel	Jayarita <i>adj</i> weakened decrepit

Khudā <i>f</i> hunger	Pathēyyaṇ <i>n</i> provision for
Khayo <i>m</i> exhaustion diminution loss destruction	<i>a</i> journey, passage money
Kucchi <i>f</i> belly womb	Patti <i>m</i> foot soldier, infantry
Kupo <i>m</i> well	Raso <i>m</i> flavour taste juice essence
Kako <i>m</i> crow	Samāruha <i>pa s</i> , or <i>act</i> <i>dec</i>
Kappatthutika <i>a</i> <i>l</i> , lasting for	<i>p p</i> of samāru
<i>a</i> kappa	hati mounted
Mandūko <i>m</i> frog-	Sirigṣapo <i>m</i> any creeping
Makaso <i>m</i> mosquito	thing, as a centi
Madhurattag <i>n</i> sweetness	pede
Muddika <i>f</i> vine	Sātattag <i>n</i> sweetness
Nangalaṇ <i>n</i> plough	Sāli <i>m</i> hull paddy
Nāti <i>f</i> relative	Seyyathā <i>inde adi</i> <i>ac</i> , just
Nissita <i>dec pass p p</i> of Niss	<i>as</i>
ayati 1st <i>c</i> depending on	Satisambhōjhangō <i>m</i> the re
Nirodho <i>m</i> cessation or anni-	collection which is
hilation of passions	<i>a</i> constituent of Sup
Nikkhitta <i>pass dec p p</i> nik	remo knowledge
kipati 1st <i>c</i> thrown away	Samphasso <i>m</i> touch.
Pācanag <i>n</i> . goad	Sammukhibhāvo <i>m</i> meeting,
Palāto <i>p p p</i> to flee away	presence
(<i>Pālajati</i>)	Sangho <i>m</i> multitude, Order
Pipāsā <i>f</i> thirst	Sayvaccharo <i>m</i> <i>a</i> <i>n</i> year
Paṇivuta <i>pass dec p</i> of pari	Sevati 1st <i>c</i> with <i>pari</i> to
vāreti surrounded,	<i>u-c</i> (<i>patisevati</i>)
Patighāto <i>m</i> destruction	Suriyo <i>m</i> sun
Pathavi <i>f</i> earth	Sūkaro <i>m</i> pig
Pariyāyati 1st <i>c</i> to wander	Tapag <i>f</i> asceticism
about	Upādiyati <i>imp pre 3rd Pers</i>
Philo <i>m</i> a ploughshare	<i>Sing</i> of upādāti to
Parikkhina <i>pass dec p</i> of pa	take in
rikkhayati exhausted	Ucchu <i>n</i> sugar cane

- 18 Sovyathapa bhikkhave ucehubhaya va silabhaya va muddhā
bhaya va allāya pathavivāṇikkhittā yaññeva pathavira
ṇa upādiyati, yaññeva āporasāya upādiyati sabbhaya tva
madhurattāya sutattāya samattatā
- 19 Dagsamākaṇṇa sūryāpā satapassānaṇṇa pūṇḍarīkāya mūṇṇa
cāyāya patisevāmi
- 20 Sacce tu he mātisāsa Buddhāssa sammukhībhiṇṇāya nāgāya
yātha kikkukāyaṇṇa vāya kappattitthāyaṇṇa va verāya abhayaṇṇa
- 21 Saḥ karasāya dhammaraso jīvati
- 22 Sabbhaya ratig dhammarati jīvati
-

LESSON XXXIV

COMPOUNDS—(continued)

Kammadhāraya (descriptive determinate) and digu (numerical determinate)

57 A compound of Kammadhāraya consists of two members of which the prior member modifies the final one sometimes it is called appositional compound. In this compound also the gender of the final noun becomes the gender of the whole

Examples — Nilag uppalaṅ = niluppalaṅ blue lotus
Mukham eva cando = mukhacando moon face

Kammadhāraya compounds may occur in the following cases —

- a A qualifying noun with the qualified noun (this is the most usual way) as nilaṅ ca taṅ uppalaṅ ca = niluppalaṅ blue lotus Gambhīro ca so nādo ca = gambhīranādo deep sound
- b A qualified noun with a qualifying noun as Sāriputto ca so therō ca = sāriputtatherō Sāriputta the elder
- c A qualifying noun with another qualifying noun as sitaṅ ca taṅ unhaṅ ca = situnhaṅ cold and hot
- d A noun expressive of the object of comparison with another such as siho cando, raḡsi &c indicating the standard of comparison as muni siho iva = munisiho monk lion (chief of monks). Mukhaṅ cando iva = mukhacando moon face, Dhammo raḡsi iva = dhammaraḡsi doctrine of light (the light of the doctrine) Or iva cando, iva dissolved thus — mukhameva cando = mukhacando &c

SIPSTA RIVS

Andhakāro <i>m</i> darkness gloom	Lakkhanag <i>n</i> mark omen, <i>char</i>
Anukula <i>adj</i> suitable agreeable	Madhura <i>adj</i> sweet
Antopurag <i>n</i> harem	Mahanamo <i>m</i> name of a person
Ambujag <i>n</i> blue lotus	Mogha <i>adj</i> empty fruitless
Aloko <i>m</i> light	Mukhag <i>n</i> face mouth
Balavantu <i>adj</i> severe powerful	Nayo <i>n</i> method logic
Bhūmi <i>f</i> earth place	Ottappiyo <i>m</i> fear of sinning
Cāgo <i>n</i> generosity	Pajjoto <i>n</i> light lamp
Dahddo <i>n</i> poor man beggar	Pāpa <i>adj</i> sinful
Dahara <i>adj</i> young	Parilaho <i>m</i> burning
Deso <i>m</i> region country	Pipāsa <i>f</i> thirst
Dhajo <i>m</i> banner	Samayo <i>n</i> time
Dundubhi <i>f</i> drum	Sanghāto <i>m</i> window
Jatā <i>f</i> entanglement	Santāpo <i>n</i> burning
Jālita <i>pass dec p p</i> of jaleti to light	Saṅsāro <i>m</i> world existence
Kalyāna <i>adj</i> good	Saro <i>m</i> voice
Khema <i>adj</i> sheltered	Sneho <i>m</i> affection love
Khattiya <i>adj</i> belonging to the ruling caste	Suta <i>dec pass p</i> of su to bear
Karunā <i>f</i> kindness	Sīho <i>m</i> hon
Kantāro <i>m</i> desert	Sīta <i>adj</i> cold
	Verañja <i>f</i> name of an ancient city of India

VERBS

Nibbāpeti 7th c (caus) to cause to extinguish	Vidha 3rd c with pati to understand (<i>patu vjleti</i>)
Pā with say to approach (caus) (<i>sin papeti</i>)	Dhama 1st c with vi to destroy (<i>vi ha pati</i>)
Sama 3rd c (caus) to pacify (<i>simeti</i>)	Jata 7th c with vi to dis entangle (<i>vijaleti</i>)
Ni, with pati and vi to train subdue (<i>patimeti</i>)	Tara 1st c (cau) to cross (<i>tareti</i>)

PĀLI SENTENCES

- 1 Tis'm g samye mahakarunīya samannigato mahimunt
mahāyānassa manonukūlaṃ dhammaṃ desento, aya
jandhakāraṃ udhamitvā dhammilokaṃ dāsento
tanhisaṅghataṃ bhūdato, tanhijālaṃ chūdato
tanhīparisaṃ pativento tanhīparilūhaṃ samento
tanhāsantipaṃ nibbapento kilesajātāṃ vijjento, etto
saṃvākaṃtāraṃ tīreva nibbuna khesabhūṃsaṃ sampi
pento Jetavanambavāhito vibhanti
- 2 Cūttaro 'me bhikkhave sīgama samsārasigaro jhārasigaro
nayasigaro āśnasigaro ti
- 3 Tis'o agga tē'agga dosagga mohagga ti
- 4 Mahāvīhāro eko dāharabbikkhu dhammaṃ bhāsati tattha
mahājāno āgāte rājāpi siddhānto antojurena āgāmi
Tito rājadhītīya tassa rāpāñña sarañña āgāmma bhāva
rigo uppanno Tassa ca dāharabbikkhuno'pi tattheva
āhosi
- 5 Suddhādhanā siddhanāṃ hiriottappānaṃ dhānaṃ
Sutadhanāṃ ca ettha ca paññā me sattamaṃ dhānaṃ
Yassa eto dhānaṃ attin'attinā pūjassa vā
Adāhi llo ti tiy'āhu amoghā tassa jhātāṃ
- 6 Mahānāmakkhattiyassa bhagavati mahāsiddhi ca mahā-
sueho ca uppajji
- 7 Khattiyakumārā ca saraṇabhāṇā ca khattiyakumārāyo ca
sittuphe dase vānta na sechanti
- 8 Tathāgatena tūlā e sādhammaṃ uppo jātito
- 9 Iko upasāko suttavannacharaṇa jūcāyāna ca suttamāsaṃ
attāsañña suttāha vācāsañña ca rakkhantaṃ rakkhantaṃ
manasa katvā catussaccaṃ paṇāpīṇāṃ arahaṃ āhosi
- 10 Sīrīuttanti cō Mo gilla na hērena sādhu, Itthagāhaṃ j'āsi

TURN INTO PĀLI

- 1 One should associate with good friends, but not with sinful friends
- 2 After seeing her moon like face, blue lotus like eyes and hearing her sweet words great love for her sprung up in the king
- 3 Moggallāna the elder, with other great elders, went to Benares and lived there for three months
- 4 At one time the Blessed One was living in Vessāṇī with a great multitude of bhikkhus
- 5 Salute the Great King Dutthagāmini a lion of men
- 6 Non lust is the root of merit, non malice is the root of merit, and non illusion is the root of merit
- 7 The Blessed One the king of righteousness, raising the banner of righteousness, and beating the drum of righteousness in the three worlds reigned righteously (caused to make righteous kingdom)
- 8 Many people earn demerit by deeds, words, and thoughts.
- 9 Visākha the great female disciple (of the Buddha,) practised the five precepts and the eight precepts and did ten meritorious acts every day
- 10 The gem of wisdom is the best of all precious things

LESSON XXXV

BAHUBBĪHI AND ABBAYIBHĀVA COMPOUNDS

61 Two or more Nouns in apposition to each other with the attributive member placed first, may be compounded and used as an adjective to qualify a substantive. The substantive must not be in apposition to the separate members of the compound. A compound of this nature is called *bahubbīhi*, as *mahābāhu*, *pitambaro*. As a *kammadhāraya* *mahābāhu* is equivalent to 'mahanto bāhu' 'great arm', but as *bahubbīhi* it

tands for mahanto bāhu yassa 'he whose arm is great & great armed so also pitambaro he whose garment is yellow

62 Mahanto bāhu yassa so = mahābahu [puriso] Here bāhu or mahanta does not stand in apposition to 'puriso' but the compound mahābāhu does as it qualifies 'puriso' When this compound is separated the ya shows in which case it is āgatā samanā yaṅ = āgatasamano [vihāro] the monastery to which the recluses have come bāhu nādiyo yasmā so = bahunadiko [deso] many rivered district

a Sometimes the first member of a bahubbhihi is not in apposition to the second as vajrapāṇi = vajiraṅgā pāṇimhi yassa so he in whose hand there is a thunderbolt or diamond

b When there is a comparison between the two members of the compound the first member may have the sense of the Gentile as suvāṇṇavando = suvāṇṇassa viya vanno yassa so "he whose complexion is like that of gold"

c The negative particle na which is replaced by a and an before Consonants and vowels respectively or any prefix sometimes forms a bahubbhihi compound with a substantive as na (natthi etassa) samoti = asamo [bhagavā] unequalled Bhikkhu One na (santi) puttā etassā ti = aputtako, [puriso] childless man natthi anto etassā ti ananto saṃsāro endless world Ni = (niggaṭṭha) tanhā yasmā so = nittapho [arahā] desireless saint Vi = (vigato) rāgo etasmā ti = virāgo mokkho lust & deliverance

d A compound of saba which is optionally changed into sa with a substantive when used as a substantive is a bahubbhihi as saba puttehi yō vattate so = sahaputto or saputto he who is with sons

- c A compound of words denoting the cardinal points belongs to this class and signifies the point or direction between those points as *uttarassā ca pubbassā ca disāya yaṃ antarālayaṃ sī-nttarapubbā* north east
- f When the last word of a *babubbhi* is a Feminine Noun the former word attribute to the last becomes masculine the ending of a *babubbhi* is sometimes changed into a *ā* or *i* and to the Feminine Nouns ending in *i, ī, u, ū* and to the other Nouns ending in 'ta' the termination 'ka' is added

Example —

Mabanti paññā yassa so=mabāpañño, (bhagavā) he who has great wisdom, Blessed One

Pahutā jivhā yassa so=pahutajivho he who has a long tongue

Visālaya akkhi yassa so=visālakkho (puriso) he who has broad eyes (man)

Paccakkho dhammo yassa so=paccakkhadhammo (muni) he who has conceived the truth, (sage)

Sobbano gandho yassa so=sugandhi, that which has good smell

Babū kantiyo yassa so=babūkantiko that which has much glory

Bahn nadiyo yassa so=bahn nadiko, (samuddo) that which has many rivers (sea)

Babavo kattāro yassa so=bahukattuko, (āvāso) that which has many doors (residence)

* A Noun signifying a direction is declined like a pronoun, when it is not compounded and it is optional in compounds

ABHAYIBHAVA OR ADVERBIAL COMPOUND

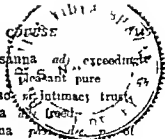
63 In this compound the prior member is an indeclinable or a prefix joined to a Noun which latter is the final member. The compound becomes always Neuter singular and it is considered to be a Neuter Accusative singular when it is adverbially used. In the case of the Nouns not ending in *a* the terminations are absolutely dropped and a final long vowel is shortened.

Examples — *Adhitthi* in a woman *npanagaray* near a town (suburbs) *anurathay* after a chariot *yathābuddhay* according to seniority *yāvajivay* as long as life lasts *yathāsattī* according to one's abilities *paccāy* everyday

WORDS

Mahāsuvaṇṇo <i>m</i> name of a person	Paṇḍiccay <i>n</i> characteristics of a pandit
Matta <i>pass de p</i> of <i>majjati</i> intoxicated	Parama <i>aly</i> highest, greatest best
Mātango <i>m</i> elephant	Patibbatā <i>f</i> two for one's own husband only
Namita <i>pass de p</i> of <i>namati</i> (bent)	Rakkhita <i>pass de p</i> of <i>rakkhati</i> protected
Patta <i>at lte p</i> of <i>paṇṇati</i> (come into)	raṇṇatissa <i>n</i> dust, dust of passions
Paramparā <i>f</i> series generation lineage	Rupay <i>n</i> nature state
Pubba <i>pro n</i> previous (days)	Rupasiri <i>f</i> beauty of one's body
Piṇṇa <i>aly</i> pleasant lovely	Sirisanghabodhi <i>n</i> a name of a person
Pasaṇṇa <i>aly</i> pleasant	Savanay <i>n</i> bearing
Paripḷava <i>aly</i> unsteady, wavering	Sakala <i>aly</i> all over
Paśido <i>n</i> , serenity of mind faith	Satthay <i>n</i> art
Pura <i>1st c</i> with <i>pari</i> to be completely full in	
erāse (<i>Paripurati</i>)	

A GRADUATED PALI COURSE



Sabbattba *inde* everywhere
 Samalaokata *adj* well adorned
 Sarojay *n* lotus
 Sudinno *m* name of a person
 Saddhammo *m* the Doctrine
 Santuttbi *f* contentedness
 Sukumāla *adj* delicate.
 Sambuddha *pass dec p* of sambujjati (well realised)
 Silay *n* precept.
 Samavāyo *m* collection
 Tathāpi *inde* even so
 Vilāso *m* charm beauty
 Vadanay *n* face

Vippasanna *adj* exceedingly pleasant pure
 Vissāso *n* intimacy trust
 Vigata *adj* freed
 Vitinna *pass dec p* of vitarati escaped from free from
 Vita *ppp* freed
 Vibbusita *adj* well adorned
 Vividha *adj* various.
 Vidita *pass dec p p* of vīda to understand
 Vikaca *adj* full blown
 Vannavantu *adj* having a beautiful complexion
 Vyapita *adj* pervaded

6,1-2 WORDS

Abbumāno *m* pride
 Adhita *pass dec p* of ~~adhi~~ with adhi to learn
 Āgamo *m* doctrine religion
 Amānusa *adj* surpassing humanity
 Anatto *m* disadvantage evil
 Appatima *adj* matchless
 Atha *inde* then
 Avasanay *n* end
 Avani *f* earth, country
 Abhiyātā beautiful move ment journey
 Abhidhānay *n* name
 Avinayo *m* misconception sin

Āyatanay *n* source, origin abode
 Addha *adj* wealthy rich
 Anavattbata *adj* unsteady infirm
 Avijānanta *act pre p* of Navijānati not knowing
 Arogyay *n* health
 Ābādhika *adj* affected with illness sick.
 Atura *adj* sick diseased
 Anoma *adj* great
 Bahira *adj* other foreign
 Bhāgadheyjo *m* fortunate one
 Bhāro *m* weight, burden

- 5 Āroṇaparimāṇā hi hī samutthāparimāṇā dhanāṇā
 Vissasāṇā iramāṇā nāti nīlā hīnāṇā parimāṇā sukhāṇā
 6 Āhārikā hīnā dukkhāntā bhāgīnā
 Āturā upāṇā sālā nivesanā
 Buddhāṇā vāgātārāṇā vitunnakāṇāṇā
 Addakkhāṇā sugatāṇā ananāpāṇāṇā
 7 Abhāṇā ca Guhaṇāṇā āvāṇāṇā dhitā
 Vācāṇā vācāṇā hāṇāṇā bhāṇāṇā
 Vāṇāṇā vāṇāṇā hāṇāṇā bhāṇāṇā
 Kuebhāṇāṇāṇāṇā Hemāṇā dībhāṇāṇā
 8 Tatthā vā vāṇāṇāṇā vāṇāṇāṇā
 9 Thērā bhikkhū yathābuddhāṇā vāṇāṇāṇā
 10 Mayāṇā tumhā yathābalaṇā upāṇāṇāṇā

TURN INTO 1 ALI

- 1 O Bhikkhus ! The Tathagata is The Holy One from whom lust has departed, malice has departed and illusion has departed
- 2 The monks, by whom the senses are conquered the doctrine is learned and the precepts are practised shine in the world.
- 3 The Blessed One whose complexion is like that of gold conquered the evil one who was with his army
- 4 There is fear for a man who has wealth and there is no fear for a man who has no wealth
- 5 The lotus eyed maid whose limbs are delicate and who is adorned with various kinds of ornaments, does not despise even her poor female friends
- 6 I now explain the doctrine well realized by the Blessed One according to my abilities

- 7 Young men whose wealth is education monks whose wealth is virtue and a woman whose wealth is the love for her own husband only are praiseworthy
- 8 Men whose wealth is contentedness live happily as long as life lasts
- 9 Brahmadata who was with his sons and wife having entered the inner city and gone to the temple worshipped the elders according to their seniority
- 10 Devadata went to a forest where there were many furious elephants

LESSON XXXVI

Desideratives Verbal Derivatives and Derivatives from nouns

64 The Terminations **kha cha** and **sa** are appended respectively to the following roots — **Bhuja** to eat **Ghasa** to eat and **Hara** to take away in the desideratives the roots are always reduplicated and then they stand thus — **Bhu + bhuj + kha** 'gha + ghas + cha' and **ha + har + sa**

Bhu is replaced by **bu** unaspirated and the final consonant of the root followed by the aspirated terminations is changed into the same unaspirated consonants of the respective aspirated terminations **Ha** is changed into **ja** and the roots **hara** and **ji** to conquer into **gi**

65 If the reduplicative consonant belongs to **ka** division it is changed into **ca** division but unaspirated.

The **a** in the reduplicative syllable is changed into **i**

Now **Bhu + bhuj + kha** becomes **hubhukkha** with **ti =**

hubhukkhati he wishes to eat

Gha + ghas + cha becomes **jighaccha** with **ti =**

jighacchati he wishes to eat

Ha + har + sa becomes **jigysa** with **ti =**

jigysati he wishes to take away

Ji+ji+sa becomes **jigijisa** with **ti** =
jigijisati he wishes to conquer

Tija to bear **Ti+tij+kha** becomes **titikkha**
 with **'ti** = **titikichati** he wishes to bear

Kita to cure **Ki+kit+cha** becomes **tikiccha**,
 with **ti** = **tikicchati** * he wishes to cure

66 In case of '**Kita**' the reduplicative consonant '**k**' is changed into '**t**'

67 In comparison **āya** or **īya** in some cases is appended to the noun with which the comparison is made and **īya** in the sense of expressing wish

Examples —

Pabbata+āya=**pabbatāya** with **ti**=**pabbatāy**
ati he makes himself as a rock

Putta+īya=**puttiya** with **ti** = **puttiyati** — he
 brings out as his own son

Patta+īya=**pattiya** with **ti** = **pattiyati** — he
 wishes for a bowl

68 In some cases as in the causals **Aya** is directly appended to the nouns

Examples —

Visuddha+aya=**visuddhaya** with **ti**=**visudd**
hayati it becomes bright

Dalha+aya=**dalhaya** with **ti**=**dalhayati** he
 makes firm

Atihatthi+aya=**atihatthaya** with **ti**=**atihat**
thayati he rides on an elephant

VERBAL DERIVATIVES

69 The **ta** of the past participle is to be considered as a weak termination The general rules mentioned about this in the previous lessons should be attended to There are however many exceptions

- a After the roots ending in **d** and **r** the **ta** becomes **inna**, and **anna** with the final consonant of the root as **bhinna** from **bhida**, **chinna** from **chida**, **tinna** from **tara** **channa** from **chada** * to thatch with
- b After the monosyllabic roots the **ta** is changed into **ina** as **khina** from **khi** **pahina** and **parihina** from **hā** with **pā** and **pari** respectively
- c The nasals of the root ending in **m** or **n** and occasionally the final **r** also are dropped before the **ta** and **ti**, as **rata** from **rama**, **gata** from **gamu** **khata** from **khana** **hata** from **hana**, **mata** from **mana** to think and **mara** to die **kata** from **kara**
- d Of the other roots ending in **m** the final consonant becomes the nasal of the **ta** division before '**ta**' and '**ti**' when the final vowel is not changed into **i** as **santa** and **santi** from **sama** to meify **danta** from **dama** to train subdue
- e Of the other roots ending in **d** and **j**, the final consonant is dropped and **t** of the termination is doubled as **patta** from **pada** to move to go **catta** from **caya** to abandon and **ratta** from **rañja** to desire
- f After roots ending in **s** **ch** and **j** the final consonant of the root and the **ta** together become **ttha** as **Dittha** from **disa** **duttha** from **dusa**, **dattha** from **daya** to hate **hattha** from **hansa** to rejoice **puttha** from **puccha** to ask **bhattha** from **bhanja** to break **yittha** from **yaja** to sacrifice

70 The active past participle is formed by adding **ta**, **tavantu** and **tāvi** to the root as from **hu** to sacrifice **huta**, **hutavantu** and **hutāvi** From **vasa** to dwell **vuttha** or

* **Rati** desire from **rañja** **Gati** journey from **Gamu** **Mati** thought from **mana**, and **Kati** task from **kara**

vusita vusitavantu and vusitavi From bhuja to eat
bhutta bhuttavantu, bhuttavi From gamu to go
gāta gatavantu gatāvi

71 The affixes **tu** and **aka** form nouns denoting the doer of the action expressed by the root. Before the former the vowel and the penultimate short vowel take their vuddhi substitute the **e** and **o** followed by any vowel is changed into **āy** and **av** respectively. From **ni** to lead **ni+tu=netu** **ni+aka=ne+aka=nayaka** leader

from **lu** to cut **Lu+aka=Lo+aka=Lavaka**

From **kara** to do **kara+tu+aka=kattu** and **kāraka**

The roots ending in **ā** have **ya** added on them before **aka**
as from **dā** to give **dā+ya+aka=dāyaka** donor

72 The affixes **a** **ana** and **ti** form abstract nouns from roots

a Before **ā** and **ana** some roots take vuddhi substitute and in the case of monosyllabic roots **e** and **o** substituted by vuddhi is changed into **āy** and **av** respectively as **ni+a=ne+a=naya**, **bhu+a+bho+a=bhava**
Pako from **paca** to cook **Rāgo** from **ranja** to desire and **yāgo** from **yaja** to sacrifice **Pacanaṇ** from **Paca** to cook **dānaṇ** from **dā** to give **yācanaṇ** from **yāca** to beg **savanaṇ** from **su** to hear, **maranaṇ** from **mara** to die and **gabanaṇ** from **gaha** to take

b **Ti** is a weak termination so before it the roots undergo nearly the same change as before the termination of the past participle as from **vaca** to say **vutti** from **muca** to release **mutti**, from **gamu** to go **gati**, from **sara** to remember to recollect **saṭi**, and so on from **sama** to justify **santi**. The nouns ending in **ti** are generally feminine and are declined like **yuvati**

The affix **ana** is added to the roots denoting a noise malice and adornment and some roots take **vuddhi** substitute as **ghosano** from **ghusa** to make a noise **kodhano** from **kudha** to be malicious **hhūsano** from **bhusa** to adorn

- c The affixes **a** **aka** **āvi** form nouns denoting the doer of action expressed by the root at times when there is the object just before the root to which the affixes are added as **Dipankara** from the root **kara** to do having **Dipaṇ** as its object before the root Some times as in the above case the case—termination remains unchanged but in some other cases it is dropped

Examples -**Kumbhakāra** from **kara** with **kumbhaṇ**, **Ratbakāra** from **kara** with **rathaṇ**, **Kammakāra** from **kara** with **kammaṇ**, **annada** from **dā** to give with **annaṇ**, **majjapa** from **pā** to drink with **majjaṇ**, **rathakāraka** from **kara** to do with **rathaṇ** **annadāyaka**, from **dā** to give with **annaṇ** **Sāvaka** from **su** to hear and **bhayadassāvi** from **disa** to behold with **bbayaṇ**

Before **a** the final consonant of the root is sometimes dropped as **bhujago** from **gamu** to go with **bhuja**, **Kammajaṇ** from **jana** to produce with **Kamma**, and **varijo** from **jana** to produce with **vari**

- d The 'Ana sometimes denotes the doer instrumentality and the sense of Dative Ablative and Locative and it takes neuter as **viññānaṇ** from **ñā** with **vi** to know clearly **jhānaṇ** from **jhe** to think **kanaṇ**, from **kara** to do **sampadānaṇ** from **dā**, with **saṇ+pa**, to give well **apadānaṇ** from **dā**, with **apa+ā** to depart and **sayanaṇ** from **si** to sleep

- e The **a** and **āna** sometimes take feminine as **jarā** from **jara** to decay **saññā** from **ñā** with **saṇ** **paññā** **nā** with **pa**, **patitthā** from **thā** with **pati** and **vipassanā** from **disa** with **vi**

DERIVATIVES FROM NOUNS

73 These derivatives are formed by adding affixes to the nouns and they change the meaning of the original noun of which the penultimate vowel if not followed by a *saññoga* takes *vuddhi* substitute. These derivatives are used in all the three genders according to their meaning and agree with the words to which they are in attributive relation in gender number and case.

74 To denote the origin either from father or mother the following ten affixes are added directly to the nouns. The affix *a* to *vasittha* etc. — *Vāsittho* & *vāsitthi* / and *vasitthag* & *vasittha* > son daughter and family

Āyana & *āna* to *Kacca* etc. — *Kaccāyano* *Kaccano*

Kaccāyana *Kaccāni* *kacca* > son daughter

Moggallāyano, *Moggallāno* *Moggallā* > son

Eyya and *ya* to the feminine nouns — *Bhāgīneyyo* — *bhāgīniyā putto* the sister's son

Kondanño — *Kundaniyā putto* *Kundani*'s son

i and *ika* to the nouns ending in *a* — *Suddhodani* —

Suddhodanassa putto *Suddhodana*'s son

Sākyaputtiko = *Sākyaputtassa putto* *Sākyā* putta's son

Ava to the nouns ending in *u* — *Manavo* — *manuno putto*

Manu's son

Era to *vidhava* etc. — *vedhavero* = *vidhavāya putto* the widow's son

Ba to the nouns ending in *a* & *u* — *Mandabho* = *mandassa putto* *Manda*'s son *bhātubho* — *bhātuno putto* the brother's son

75 'Ika' is affixed to nouns to signify the following meanings. — mixing with crossing with walking on curving learning done with affected attached to one's art one's property one's kinship

Examples — **Ghātiko** = **ghātena saṃsattho** ghee rice

Nāviko = **nāvāya taratī** he who crosses in a ship
(navigator)

Pādiko = **pādena caratī** he who walks on foot

* **Sisiko** = **sīsena vahatī** he who carries on his head

Abhidhammiko = **Abhidhammaṃ adhīte** he who
learns Buddhist psychology

Kāyikaṃ = **kāyena katam** (*kamma*) (deed) done by
the body

Sāririkā = **sarīre saṃnidhānā** (*icchanā*) (sensation)
born (felt) in the body

Dovāṇiko = **dvāre niyutto** gate keeper

Veniko = **vināssa sippaṃ** lute player

Loniko = **lonamassa bhandam** salt proprietor.

Magaviko = **mage hantvā jīvati** he who lives on
deer hunting

- 76 **Eyyaka** and **aka** is affixed to nouns which indicate the
name of a country, to denote the persons brought
up in that country and its inhabitants

Examples — **Bārāṇaseyyako** = **bārāṇasīyaṃ jāto vasatī**
vā = he who is born or lives in Benares

Kosinārako = **Kusinārāyaṃ jāto, vasatī vā** = he
who is born or lives in Kusinara

- 77 When **A** is affixed to certain nouns they change their
meaning

* **Kasāvaṃ** which means yellow, but **kāsavaṃ** = **kasāvena**
rattam coloured with yellow

Mahiso which means buffalo but **māhisam** = **māhisassa**
idam buffalo's horn

* **Sugato** which means the Exalted One but **Sugato** =
Sugato assa Devatā he who has faith in the
Exalted One or

Sugatassa ayaṃ dhammo the Sugata's doctrine

78 The affixes **ima** **īya** and **ika** show birth, possession etc as
Pacchimo=**pacchājāto** he who was born last
Puttimo, **puttiko**, **puttiyo**=**putto** **assa atthi** for
 him there is a son, he who has children

79 The affix **tā** is added to nouns to signify a collection
 and it is always feminine, as **gāmātā** a collection of
 villages **janātā** a multitude of people **bandhutā**
 a collection of relatives **sahāyatā** a collection of
 friends

This is sometimes used to show personality as **Devatā**
 God himself or a deity.

80 To show excessive possession of a quality or thing **ālu** is
 affixed to nouns and to show the possessor generally **vantu**,
mantu, **vī**, **sī** **ika**, **i**, **ra**, **o**, **a** is affixed to nouns.

Examples —

Dayālu	he who has kindness excessively
Gunavantu	„ „ „ virtue or is virtuous
Satimantu	„ „ „ recollection
Medhāvī	„ „ „ knowledge
Yasassī	„ „ „ fame, is famous
Dandiko	„ „ „ a stick
Dandī	„ „ „ „ „
Madhuro	that which has sweetness
Saddho	he who has faith

81. To signify the nature state, condition, etc **ya**, **tta**, **tā**
ttana and **eyya** are affixed to nouns

Ārogyaṇ = arogassa bhāvo	the nature of a healthy person
Bālyāṇ = bālassa bhāvo	„ „ „ fool or child
Pandiccaṇ = panditassa bhāvo	the nature of a learned person.
Kosallaṇ = kosalassa	„ „ „ „ „ ment or of a skilled person
Sohajjaṇ = suhadassa	„ „ „ „ „ friend, ally.
Gelaṇṇaṇ = gulinassa	„ „ „ „ „ sick person

Sāmanrag-samanassa bhāvo the nature of a recluse

Manussattag manussata—manussassa bhāvo the nature of
a man

Saccavādittag saccavādita=saccavādinobhāvo the nature
of a truth teller

Puthujjanattanag-puthujjanassa bhāvo the nature of a worldly person

Soceyyaṅ – sucissa bhāvo the nature of purity

Adhipateyyaṅ—adhipatino bhāvo the nature of an influential person

Wol 12s

Abhāvita *not* *it* *of* *Na*
bhāveti *not* *it* *re*
lored

Azerbaijan / *noh asakhon*

Assava of Lathfol

Annado it is who got the a
 or fool

Sisa 1st with ann (few rats)
to the temple

Araddha pa p p p
 arahhata s s s
 brah

Amurstan / 11

Anuballaa , 11 1 2 3 4
anubajjhali ,
1 2 3 4

Apacib' a j' j' c'apa
cliyati w - 1

Arudhirmo = 1 2 3 4

Anudhammacārī a lay or living according to minor duties

Anurakkhanda / gardening
1125 rython

Adiccabandhu = the sun +
relative the Buddha

Abhidhammiko is student
of all bhikkhus.

Bhu *I t* (causal) to day type
(1 - 10)

Bhandari, A. S.

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Bhavatanha / chait / r

Baldado

Bahusvate + bahusvate

2003 Journal

Oakkhudo <i>m</i> eye giver	Kosambiko <i>m</i> inhabitant of
Dattha <i>pass dec p p</i> of dāṇsati bitten	Kosambi
Dayālu <i>adj</i> very kindhearted	Mānasika <i>adj</i> mental
Dipado <i>m</i> light giver	Mutti <i>f</i> release deliverance
Dāyako <i>m</i> giver	Maranaṇ <i>n</i> death
Dāyakato <i>inder</i> from the giver	Mamta <i>pass der p p</i> of mānetai adored
Dakkhiṇā <i>f</i> gift	Mangalaṇ <i>n</i> luck
Dassauṇ <i>n</i> sight scene	Māyāvī <i>adj</i> deceitful
Ducchanua <i>pass dec p p</i> of ducchādeti ill thatched	Nirupadhi <i>m</i> free from subs tratum
Digharattaṇ <i>adj</i> for a long time	Ottāpi <i>m</i> he who has fear of sinning
Ettāvata <i>muler</i> so far there about	Puttimantu <i>m</i> he who has children
Garukata <i>pass dec p p</i> of garukaroti res pected	Papamakkhī <i>m</i> one who conceals his own vice
Gomiko <i>m</i> ho who has cattle	Pūjā <i>f</i> adoration
Hirimantu <i>adj</i> ashamed to sin	Pūjaniya <i>adj</i> respectful, worthy of adoration
Idāni <i>in le</i> now	Patiggāhako <i>m</i> receiver, one who accepts offer ings
Kodhano <i>m</i> he who gets angry quickly	Paññāvantu <i>adj</i> wise intelli gent
Khantī <i>f</i> patience	Patikaukhā <i>pot pass dec p</i> of (pati + kankha ti) to be expected awaited, desired
Kalyāṇa <i>adj</i> good	Parahāni <i>f</i> ruin
Khīpa <i>pass dec p p</i> of khi yati exhausted	Patividdha <i>pass dec p p</i> of pativijjhatī realized
Kosinārako <i>m</i> inhabitant of Kusināra	Punabbhavo <i>m</i> rebirth
Karaṇiyaṇ <i>n</i> duty	
Kaccāyuno <i>m</i> haccas son	

Pujita <i>pass</i> <i>1 1</i> (of <i>p jeti</i>) adored	Sannipatita <i>act</i> <i>1 1</i> (of <i>sen</i> <i>patati</i>) having assembled or met together
Patipanna <i>act</i> <i>dec p p</i> (of <i>patipajati</i>) walked upon practised conducted	Sanyvaro <i>m</i> restraint subjugation
Parama <i>adj</i> excellent	Suttantika <i>adj</i> versed in the Suttapitaka
Pahāṇaṇ <i>n</i> abandonment getting rid of	Sāmaññaṇ <i>n</i> asceticism
Padhāno <i>m</i> exertion striving	Sakatiko <i>m</i> cart
Rāgo <i>m</i> lust	Upadhi <i>f</i> substratum of a being
Sudanta <i>pass</i> <i>dec 1 p</i> (of <i>u laṇeti</i>) thoroughly subdued or tamed	Upanāhi <i>adj</i> bearing a tread
Socana <i>f</i> sorrow	Uttama <i>adj</i> excellent
Samativijjhati <i>3rd c</i> <i>vidha</i> with <i>saṇ+ati</i> to penetrate leak	Upassayo <i>m</i> asylum dwelling
Sevanā <i>f</i> association	Upatthita <i>act</i> <i>1 1</i> (of <i>upati</i> <i>lati</i>) present fixed ready
Sovacassatā <i>f</i> meanness	Ucchinna <i>pass</i> <i>dec 1 1</i> (of <i>ucchiyyati</i>) cut off destroyed eradicated
Samano <i>n</i> recluse	Venayika <i>adj</i> versed in the Vinaya
Sakacchā <i>f</i> interview discussion	Vatthado <i>m</i> he who gives cloths
Sukhado <i>m</i> happiness giver	Vannado <i>m</i> he who gives complexion or beauty
Sabbadado <i>m</i> all giver	Vasalo <i>m</i> an out cast person of lowest caste
Saddho <i>m</i> he who has faith	Vutthi <i>f</i> rain
Sato <i>m</i> recollective person	Vipanna <i>act</i> <i>dec p 1</i> of <i>vipajati</i> failed ruined
Sampajāno <i>n</i> he who possesses wisdom	Yanado <i>m</i> he who gives a vehicle
Sakkata <i>pass</i> <i>dec 1 1</i> (of <i>sakkati</i>) honoured revered	Yasavantu <i>adj</i> famous
Sāmicī <i>f</i> due veneration all proper duties	
Samayo <i>n</i> time	
Santhāgāraṇ <i>n</i> Congress hall	

PĀLI EXERCISE

- 1 Cittaṃ mama assavaṃ vimuttaṃ digharattaṃ paribhaviṭṭaṃ
sudantaṃ
Pipaṃ pana me na vijjati atha ce patthayaṃ pavassa deṇa
- 2 Socati puttehi puttimaṃ gomiko gohi tattheva socati
Upaḥhi hi naraṃsa so anā nahi so socati yo nirupaḥhi
- 3 Yathagiraṃ ducchannaṃ vutthi samativijjhati
Evaṃ abhaviṭṭaṃ cittaṃ rigo samativijjhati
- 4 Kodhano upaṇhi ca pipamakkhi ca yo nara
Vipannadutthi mīyavi taṃ jaññi vasalo iti
- 5 Asevaṇi ca bilinaṃ paṇḍitanaṃ ca sevaṇi
puji ca pujaṇiṭṭaṃ etaṃ maṅgalamuttamaṃ
- 6 Khanti ca soracassati samanānañca dāsaṇaṃ
Kilena dhammasikaccheṃ etaṃ maṅgalamuttamaṃ
- 7 Idhinanda diṇako ca hoti silavā kalyāṇadhammo patigghā
haki ca honti silavanto kalyāṇadhamma, evaṃko
Ananda dakkhina diṇakato ca viṣujjati patiggha
kato ca
- 8 Annado balado hoti vatthado hoti vannado
Yina lo sukhado hoti dipado hoti cakkhudo
So ca sabbalado hoti yo dadati upassayaṃ
Amaṇaṃ dādo ca so hoti yo dhammamānusiṇi
- 9 Yavakkhaṃ ca bhikkhave bhikkhu saddhā bhavissanti
hiraṃṇaṃ bhavissanti otṭapi bhavissanti balussuta
bhavissanti taddhaviṇṇi bhavissanti upatthitasatā
bhavissanti piññivanto bhavissanti vuddhi yeva bhikkhave
bhikkhūnaṃ pitikanhā no parihīni
- 10 Sato bhikkhave bhikkhu viharēyya sampajāno ayaṃ vo
amhikāṃ anusiṇi
- 11 Tayidaṃ bhikkhave ariyaṃ silaṃ anubuddhaṃ patividdhā
ariyaṃ samiddhiṃ anubuddhaṃ patividdhā ariyaṃ piññāṃ anubuddhaṃ
patividdhā ariyaṃ vimuttaṃ anubuddhaṃ patividdhā uccinnaṃ
bhavataṃhi khīni bhavaneṃhi nittā dīni punnaṃ
bhavo ti

- 12 Nakho Ananda ettavati Tathāgato sakkato va hoti
 garukato va manito va pujito va apacito va Yo kho
 Ananda bhikkhu va bhikkuni va upāsako va upāsikā va
 dhammanudhamma patipanno viharati sīmeti patipanno
 anudhammacari so Tatthagatā sikkaroti garukaroti, maneti,
 pujeti paramāya puṇṇya
- 13 Tena kho pana samayena Kosmukaṃ Malli santhigare
 sanupatitā honti kenacideva karanīyena.
- 14 Saṅgato ca paṇḍita bhavaṃ anurakkhaṇa
 Ete padhina cattaro desavdiccabandhuna

TURN INTO PĀLI

- 1 The leader of the Benares soldiers was taken by the soldiers
 of Campa
- 2 The students of suttanta vinaya and abhidhamma asked
 questions from Sariputta
- 3 The state of the recluses is conducive to the pleasure of wise
 men
- 4 The sons of Kacca were recollective wise and famous
- 5 The carters sold their goods to the sailors.
- 6 The very kindhearted men never wish to hurt others.
- 7 A monk of Kosambi having been bitten by a snake died
- 8 The doers of meritorious acts and those who develop the
 recollection for death obtain the release from passions
- 9 The tutor considers his pupil as his son
- 10 The monk wishes a bowl
- 11 Truthfulness of men is praise worthy
- 12 They cannot endure their mental sufferings

LESSON XXXVII

11

SYNTAX

82 By a sentence whether in Pāli or in English we mean a grammatical combination of words expressing a complete sense i.e. it either (i) makes a statement or (ii) asks a question or (iii) conveys a command or desire

83 Every such sentence, however long or short consists of two parts—First a subject—that of which something is stated asked or desired Secondly a predicate—that which is stated asked, or desired in reference to that subject

84 A sentence of this kind whether short or long is called a simple sentence By a simple sentence, we mean one which consists of a single subject and a single predicate expressing a single idea or in other words which has only one finite verb (expressed or understood)

85 By a compound sentence we mean one which is made up of two or more co ordinate clauses

86 By a complex sentence we mean one which consists of a principal clause with one or more subordinate clauses

87 Verbs in Pāli are divided into two kinds viz —transitive and intransitive

88 A verb is transitive if the action does not stop with the agent but passes from the agent to something else Ex *sudō odanaṃ pacati* 'the cook cooks rice

89 A verb is intransitive when the action stops with the agent and does not pass from the agent to anything else Ex *sudō supati* the cook sleeps

90 A transitive verb has two voices the active and the passive Ex *sudō odanaṃ pacati* the cook cooks rice (*active*)

sudena odano paccate rice is cooked by the cook (*passive*)

91 An intransitive verb also has two voices the active and the passive. Ex **Devadatto bhavati** Devadatta is (active)
Devadattena bhīyate Devadatta's presence

92 The **bhāva** is used in the passive form but almost in an active sense and its subject is always expressed in the instrumental form but in the genitive sense

93 Most transitive verbs take a single object but some take two or more objects. The object of a verb is used in the accusative case and can be expressed in various different forms the chief of which are the following —

(a) Noun — **Buddho dhammaṃ deseti** the Enlightened One preaches the doctrine

(b) Pronoun — **Ajini maṃ** (he) conquered me

(c) Infinitive — **Bhuñjitumicchāmi** I like to eat

(d) Clause (denoted by the indeclinable **iti**) — **Brahmana purohita sukhamasayittha maharaja ti Kosalamaharajanāṃ pucchissu** the brahmin chaplains asked the great king Kosala
 O great King! did you sleep happily

(e) Clause (not denoted by the indeclinable **iti**) — **Nabhiñāmi itthi vā puriso vā ito gato** I do not recognise whether a woman or man is gone from here

94 Some transitive verbs take two objects, one of which is usually the name of something and the other of some person or animal. The thing named is called the direct object while the person or animal named is called the subject.

Ex **Gopālo gāvāṃ khiraṃ dohati** The cowherd milks (milk from) the cow

Vāyāmo janāṃ sukhaṃ nayati exertion leads man to happiness

95 Some transitive verbs with the aid of the causals govern two objects

* This has the force of the relative pronoun 'that' in English and often introduces a question

Ex **Sāmi dāsaṇ gāmaṇ gamāyati** The master makes
the slave go to the village

96 In this case the indirect object is optionally expressed by the instrumental case as **sāmi dāsena gāmaṇ gamāyati**

97 Some intransitive verbs also become transitive when they are used causally and also when they are preceded by prefixes

Ex **Bhikkhu maraṇasatiṇ ḥhāveti** (causal in form)

The monk develops the recollection on death

Haṭṭhāroha hatthiṇ sāyati (causal in form and sense)

The elephant rider causes the elephant to sleep

Tāpaso raḡamaḥbhavati (preceded by a prefix)

The ascetic subdues lust

98 In the active voice what is known as the object and expressed by the accusative case becomes the subject in the passive voice and is expressed by the nominative case. Then in the active what is known as the subject and expressed by the nominative case becomes the agent of the action and is expressed by the instrumental case. In this respect this resembles the ablative of agent in Latin

Ex **Sudo odanaṇ pacati** the cook cooks rice (active)

Sūdena odano paccate the rice is cooked by the
cook (passive)

99 When the transitive verbs* govern two objects or take two accusatives in the active voice then in the passive voice the more useful person or thing in some cases remains in the accusative and the other is expressed by the nominative. In some other cases the more useful person or thing is expressed by the nominative and the other person or thing remains in the accusative

* *Duḡha yāca rudhi pucchā bhikkhā saṇu vacādayo*

Nā vaha harādayo ca ubhaye te dvikammikā

Appadhūnaṇ dūhadūnaṇ nyadimanta padhānakaṇ

kammaṇ kammevaṇekesa vuttakammānti vusati

Ex. *Yācako dhanag dhanag yācati* the beggar begs
 money (for) the rich man (active)

Yācakena dhanī dhanag yāciyate (*yācito* 11) by
 the beggar the richman is begged money (the rich
 man asked for money by the beggar)

Dāso bhāraṃ gāmaṃ nāyati (active) the slave carries
 the burden to the village

Dāsenā bhāro gāmaṃ niyate (passive) the burden is
 carried to the village by the slave

100 When the transitive verbs and the intransitive verbs become
 causals in the active voice what is known as the
 subject remains in the passive also unchanged in
 the nominative

Ex. *Dāso gāmaṃ gacchati* the slave goes to the
 village (active transitive)

Sāminā dāso gāmaṃ gacchāpiyate gacchāpito
vā the slave is caused (made) to go to the village
 by the master (causal passive)

DIFFERENT USES OF CASES

102

NOMINATIVE CASE

- a The subject of a verb whether active or passive must be in the nominative.—*Buddho dhammaṃ deseti* The Buddha preaches^{his} doctrine (*Active*)
Dhammo desiyate buddhena The doctrine is preached by the Buddha (*Passive*)
- b The nominative is used as a complement to intransitive verbs.—*So rāja babbhūva* he became a king
- c The nominative is adverbially used.—*So sato assasati* he inhales thoughtfully *Naggo agacchati* he comes naked
- d The nominative of address is expressed in Pāli by the vocative.—*Avuso* brother brethren

ACCUSATIVE CASE

Ex Yācako dhanāṃ dhanāṃ yācati the beggar begs money (from the rich man (active))

Yācakena dhanī dhanāṃ yacīyate (*yacito vā*) by the beggar the richman is begged money (the rich man is asked for money by the beggar)

Dāso bhāraṃ gāmaṃ nāyati (active) the slave carries the burden to the village

Dasena bhāro gāmaṃ niyate (passive) the burden is carried to the village by the slave

100 When the transitive verbs and the intransitive verbs become causals in the active voice what is known as the subject remains in the passive also unchanged in the nominative

Ex Daso gāmaṃ gacchati the slave goes to the village (active transitive)

Samāṇa daso gāmaṃ gacchāpiyate gacchāpito vā the slave is caused (made) to go to the village by the master (causal passive)

Hatthi sayati the elephant sleeps (active intransitive)

Hatthārokena hatthi sayapiyate sayapito va the elephant is caused (made) to sleep by the elephant keeper

101 When one agent performs more than one action or in other words when there is more than one verb in a sentence as being performed by the same agent and if the last verb is in the passive voice, then all the preceding verbs are put into the active indeclinable past participle forms and in such a case the object or objects of the active participles are put in the nominative case and the agent in the instrumental case because the active participles are subordinate to the principal verb (the last) which is in the passive voice

Ex Brāhmaṇeva adanaṃ pīṇvā bhujyate; bhutto vā the brahmin having cooked is eaten by the Brahmin

DIFFERENT USES OF CASES

102

NOMINATIVE CASE

- a The subject of a verb whether active or passive must be in the nominative. — **Buddho dhammaṃ deseti** The Buddha preaches ^{He} doctrine (*Active*)
Dhammo desiyate buddhena The doctrine is preached by the Buddha (*Passive*)
- b The nominative is used as a complement to intransitive verbs — **So rājā babbhūva** he became a king
- c The nominative is adverbially used — **So sato assasati** he inhales thoughtfully **Naggo āgacchati** he comes naked
- d The nominative of address is expressed in Pāli by the vocative — **Āvuso** brother brethren

ACCUSATIVE CASE

103

- a The direct or indirect object of a transitive verb is generally put in the accusative case —
Rathaṃ karoti he makes a chariot
Rathaṃ gamaṃ nayati he leads the chariot to the village
- b Duration of time and extent of space are sometimes expressed by the accusative —
Masaṃ sajjhayati he repeats (during) one month
Yojanaṃ diḡho pabbato the mountain one yojana (long) in length
- c The accusative is frequently used with the indeclinables and prefixes —
Rukkhamanuviyyotatē cando the moon shines by the tree

Buddho nimantito bhikkhusanghena saha the Buddha
is invited with the multitude of Bhikkhus

Dukkho bālehi saṅvāso living with the wicked is
suffering

Alaṅ me suvaṇṇena what is the use of gold for me

- b* To express cause, motive and reason the instrumental is
used — **Annena vasati** he lives (by the cause of) on
food

Na jaccā vasalo hoti na jaccā hoti brāhmaṇo one does
not become a low person by birth and does not become
a brahmin by birth

- c* To specify bodily defects and ailments —

Paḍena khañño he is lame in one leg

Akkhinā kāṇo blind in one eye

- d* To specify family race quality virtue, etc —

Gottena Gotamo by family a gotama,

Tapasā uttamo by religious austerity (he is) excellent

- e* Verbs meaning to convey carry etc govern the instrumental
case —

Sisena bhāraṃ vahati (he) carries a burden on his head

Ekaṃ puttāṃ ankena ādāya having taken one child on
(her) lap

- f* In exchange the price at which a thing is either bought or
sold is expressed by the instrumental case —

Tāya kākānikāya phāṇitaṃ gahetvā having taken
(bought) honey for that farthing

- g* Instead and in the sense of the nominative the instrumental
is used —

Attana va attānaṃ sammannati he himself chooses
himself

- h* Instead and in the sense of the Accusative —

Tilehi vapati (he) sows mustard

- f Instead and in the sense of Ablative
Sumuttā mayañ tena mahāsamañena we are released
 from that great recluse
- j Instead and in the sense of the Locative
Purattimena dhātarattho in the East. (there is)
Dhatarattha (one of the four Cardinal gods)
- k To express the time or space within which an action is performed —
Ekāhena Bārāṇasī paṇṇāsi he went to Benares within
 one day
- l To denote the proper time —
Kālena dhammasaṇṇaṇ listening to the doctrine at
 the proper time
- m The instrumental is often used adverbially —
Sukhena jīvati he lives happily
-

DATIVE CASE

105 The dative case is used generally to express the person or thing to whom or to which something is given the person who wishes something and also the person for whom something is held

Bhikkhuno cīvaraṇ deti he gives a robe to the monk.
Rukkhasa jalaṇ deti he gives water to the tree
Samañassa rocatē saccāṇ the recluse wishes for the truth
Devadattassa chattaṇ dharayate an umbrella is held
 for Devadatta

a Verbs implying anger malice rivalry, jealousy praise blame etc govern the Dative of the person or thing against whom or which the feeling is directed —

Pituno kujjhati (he) is angry with the father
Dujjanā sajjanāṇaṇ issayaṇti the bad envy the good
 people
Buddhasa sīlagate he praises the Buddha
Mayhaṇ sapate he insults me

Sometimes the dative denotes the possessor, in this respect it resembles the dative of possession in Latin —

Putti me atthi (there) are sons to me—I have sons
Dhanam me atthi (there) is wealth for me—I have wealth

The indeclinable *atthi* fit enough, governs the dative —

Nālaḡ dāraḡbharaṇiṇṇa he is not fit to support wife
and children (a family)

To express disregard or non affection —

Katthassa tvaḡ maṇṇe I consider ~~him~~ as a piece of
wood

In making a declaration —

Ārocayami vo bhikkhavo I tell you O bhikkhus'

In expressing blessing, and salutation —

Namo te Buddhavira ttha O great Enlightened One
may (my) adoration be to you

The Dative of purpose —

Yuddhāya gacchaṭi he goes for (to the) war

Instead and in the sense of the infinitive of purpose

Lokaṇukampāya Buddhō uppajjaṭi the Buddha is
born to compassionate the world (out of pity 'to the
world')

It is used instead and in the sense of the Accusative Instru-
mental, Ab'ative, Genitive and Locative cases —

Appo saggāya gacchaṭi a few go to heaven
Asakkatā c asma Dhaṇaṇṇajāyāya we are not respected
by Dhaṇaṇṇajāyā

Viramathāyasmanto mama vacanāya abstain
brethren ' from speaking to me

Asso me atthi there is a horse of mine

Tuyhaḡ āvikaṛomi I explain to you (in the presence
of you)

ABALATIVE CASE

106 The ablative is used to denote the person place or time from which one passes away or receives or from whom or which fear arises — **Gāmā apenti munayo** the sages go away (depart) from the village **Upajjhāyā sikkhaṃ gaṇhāti** he receives the training from the preceptor **Corā bhāyanti** they fear (from) , a thief

a To express separation, source, and cause —

Piyeḥi vippayogo dukkho separation from the affectionate is sorrow

Anavatattamhā mahāsarā pabhavanti The great streams rise from the Anavatatta lake

Pemato jāyate bhayaṃ fear arises from affection

b The following prefixes and indeclinables govern the ablative

Apa sālāya āyanti vāṇijā the merchants come from the hall

A brahmalokā saddo abhuggacchati the noise goes up till (to) the brahma world

Buddhasmā paṭi Sāriputto Sāriputta is like the Buddha

* **Rite saddhammā** without righteousness

Vinā dhāmmā without righteousness

c To denote the thing which should be protected —

Ucchuto sigale rakkhanti khette (lit they keep away the jackals from the sugar cane in the field) they protect the sugar cane in the field from jackals

d To show the time or place from which a distance is measured —

Madhurāya catusu yojanesu Sankassaṃ Sankassa is four leagues from Madhura

Ito ekanavutikappe at the 91st kalpa from this

- e To denote the person or thing from which one is released —
Mutto mīrabandhanā released from the fetters of
the evil one
- f In the sense of binding or being entangled —
Satasmā baddho bound by a debt of hundred
- g Sometimes in pointing out the manner in which a praise
worthy action is performed —
Issariyā janāṃ rakkhati rāja the king protects
people through his influence
- h Verbs meaning to hide conceal the person from whom one
wishes to hide is put in the ablative —
Upajjhāyā antaradhāyati sisso the pupil hides
himself away from his preceptor
- i The ablative shows proximity also —
Samīpāṃ nagarā near the town

GENITIVE CASE

- 107 The genitive generally denotes the possessor of a person or
thing — **Raṇṇo asso** the king's horse **Raṇṇo dhanāṃ** the
king's wealth
- a The genitive is used to denote a substantive with the noun
implying master chiefly a superiority and skill
Gonināṃ sīmi the master of the oxen
Narīnam indo the chief of a race
Narīnam adhipati the sage of men
Kusalā naccagītassa skilled in dancing

- Narāṇaṃ** (or *naraṇu*) **khattiyo** surataro the kṣatriya is the most skilful of men
Kaṇhā gāvīṇaṃ (or *gaṇiṇu*) **sampannakhīratamā**
 the black cow is the best milch cow of (all) cows
Pathikāṇaṃ (or *pathikiṇu*) **dhāvaṃ** siṅhatamo The runner is the quickest of the travellers
Brāhmaṇāṇaṃ (or *brahmanesū*) **devadatto** paṇḍito
 of the brahmins Devadatta is a pundit
- c* In the sense of showing non affection the genitive or locative is optionally used —
Rudato dāraḥassa (*rudantasmey dārahe*) **pab**
bajī when the child was crying he (departed from home) became a recluse
- d* When the substantives are used as the objects of the verbal derivatives the former take the genitive in the sense of the accusative case
Kammaṣṣa kattāro the doers of the action
Dhammaṣṣa desetāro the preachers of the doctrine
- e* The genitive is used with words to denote the person or thing in whom or which one has confidence or faith (the locative also may be used in this connection)
Buddhaṣṣa (or *Buddhe*) **paṣanno** he has faith in Buddha
Dhammaṣṣa (or *Dhamme*) **paṣanno** he has faith in the doctrine
- f* The genitive is used instead and in the sense of the instrumental the ablative and the locative
Amataṃ teṣaṃ bhikkhave aparibhuttaṃ yeṣaṃ
kāyagatā sati aparibhuttā immortality is not enjoyed by them O bhikkhus! by whom the meditation on the body is not well conducted
Pupphaṣṣa **Buddhaṃ** yajati he adores the Buddha with flowers

Sabbe tasanti dappassa all are afraid of punishment
 Kusali naccagītassa clever in dancing and singing

- g The genitive absolute. See the locative absolute p 174
 Acirapakkantassa bhāgavato Sāriputto bhikkhū
 āmantesi not long after the Blessed one had gone
 away Sāriputta called the Bhikkhus

LOCATIVE CASE

103 Place or time is denoted by the Locative — Vāri ghatesu
 (there is) water in the pots Sāle macchā fishes in water
 Tīlesu telay oil in the sesamum seeds

- a To denote the cause the Locative is used —
 Dantesu kuṇjaro haññate the elephant is killed on
 account of his tusks
- b To show the point of time —
 Pabbaphasamaye gato he went in the morning
- c Words signifying to be happy, contented, eager and zealous
 govern the locative or the instrumental —
 Nāpasmiṇ or nāpāna, ussukko zealous for knowledge
- d The Locative is used in connection with the words adhi and
 upa to denote superiority and inferiority respectively —
 Adhi devesu Buddho the Buddha is superior to the
 gods
 Upa nikkhe kahāpanay Nikkha is less than a
 Kahāpara
- e It denotes proximity —
 Nadiyag assay fully by the river
 Sāvattthiyag viharati Jetavane he lives in the
 Jetavana, near Sāvattbi

f The Locative absolute —

When there are two actions performed simultaneously by different agents in other words when one action shows the point of time at which the other is also performed and one of the actions is expressed by an active or passive present participle then that participle and the agent to which it applies are both put optionally in the locative or genitive this is called the locative absolute or genitive absolute **Bhikkhusu hhojyamānesu gato** when the Bhikkhus were being fed he went away

g It is used instead and in the sense of all the cases except the vocative and genitive

- (i) **Idampissa boti silasmiṃ** this also is his virtue
- (ii) **Bābāsu gahetva muddham cumbitva, bhikkhusu abhivādentī** they adore the monks after putting their hands together and kissing the head
- (iii) **Pattesu pindaya carantī** they go for alms with their bowls
- (iv) **Saṅghe gotamī dehi** Gotamī give to the Order
- (v) **Kadalīsu gaje rakkhantī** (lit they keep away the elephants from the plantain trees) they protect the plantain trees from the elephants

LESSON XXXVIII

WORDS

Āhārāpetva <i>caus (1) inde I P</i>	Atikkametva <i>inde P P of</i>
of a + hara to	ati + kama to
bring in	pass away
Asajjitvā <i>inde I P of na +</i>	Brahmadatto <i>11 name of a</i>
saja <i>Inde not touching</i>	king
Antarag <i>n interior</i>	Bhattakiccag <i>n meal repast</i>
Antarāmagge <i>m Loc 1y the</i>	Bhandatthāya <i>m (dative of</i>
way on the way	purpose) for goods

Bhūmigaṭaṃ <i>a</i> having buried	Nivāso <i>m</i> lodging
Duttha <i>adj</i> wicked, evil	Nikkhitta <i>pass dec p</i> of m + khipa to do posit to put in
Evaṛūpa <i>adj</i> such of this sort	Netvā <i>inde p p</i> of nī to carry
Gāmato <i>m</i> hamlet	Pannasāli <i>f</i> hermitage thatched hall
Gehacchadanato * <i>abl</i> from the roof of the house	Panita <i>adj</i> excellent delicious
Garahitvā <i>inde p p</i> having rebuked	Parasantiaka <i>adj</i> belonging to others
Gāmadvāro <i>m</i> village door *	Pasiditvā <i>inde p p</i> of pa + sīda to feel delight et
Hatu <i>pass dec p</i> of hara to take away	Pothetvā <i>inde p p</i> of putha ṭhā c to strike beat
Jatā <i>f</i> matted hair	Satta <i>pass dec p</i> of saḍja to cling
Jatilo <i>sa</i> matted hair (<i>acc</i> <i>lie</i>)	Saṇha <i>adj</i> mill
Kārenta (<i>cārenti</i>) <i>pres dec act</i> <i>p</i> of kara to do	Sakkhālabhāsi <i>sa</i> he who speaks sweet words
Kuhaka <i>adj</i> deceitful, cheat- ing	Saṃsaggo <i>sa</i> association with persons entangled with affection
Kūta <i>adj</i> running	Saddahitvā <i>inde p p</i> of sa + daha to be con- fident
Kutumbiko <i>m</i> squire	Suvarraṇikkhaṃ <i>n</i> golden piece
Kāretvā (<i>cāretti</i>) <i>inde p p</i> of kara to do	
Katipāṇaṃ <i>n</i> are for a few days	
Kukkuccako <i>n</i> remorseful sensitive person	
Lagga <i>adj</i> stuck.	
Malag <i>n</i> dirt rust, stain	

LESSON XXXIX

SELECTIONS FOR EXERCISE

WORDS

- Abhinandinī** *adj f* seeking satisfaction rejoicing
Abhinñā *f* higher wisdom
Abhisambuddha *poss dec pp* of abbi + sañ + budha *3rd c* to realize fully discover
Akuppa *adj* immutable
Āloko *m* light enlightenment, knowledge
Anatthasanbīta *adj* unprofitable conducive to disadvantage
Anariya *adj* not noble ignoble
Ananussuta *pass dec p p* of nā + anu + su not heard
Anto *m* extremity extreme
Appiya *adj* unpleasant
Anupagamma *inde p p* of na + upa + gamn not to approach avoid
Appativattiya *adj* that which cannot be established
Ariyasaccag *n* noble truth
Attakilamatho *m* asceticism self mortification
Attamano *m* delighted person
Atthangika *adj* eight fold
- Āyasmantu** *adj* venerable
Bhaññamāna *pass pie p* of bhana being uttered
Bhūmma *adj* earthly, living on earth
Bhavatanhā *f* thirst for an eternal existence
Bhavitabba ('causal') *pass pot dec p* of bhū to develop
Bhāvita ('causal') *pass dec p* of bhū to develop
Oakkhukarāṇī *adj f* that which opens the eyes, is productive of knowledge
Cetovimutti *f* emancipation of thought from passions
Dhammacakkag *n* the supreme wheel of the empire of truth
Dhammacakkhu *n* the eye of truth
Dukkhanirodho *m* annihilation of sorrow
Dukkhasamudayo *m* origin or source of sorrow
Dvādasākara *adj* twelve fold
Dukkhanirodhagamini *adj f* that which leads to the annihilation of sorrow

Gamma <i>adj</i> <i>paran</i>	Piyo <i>n</i> beloved one
Icchanta <i>pre act p.</i> of <i>icchatī</i> <i>m</i> desiring	Ponobhavika <i>adv</i> causing the renewal of existence
Isipatanag <i>n</i> hermitage	Pahītabba <i>pot pass dec</i> <i>p</i> of <i>pa + hā</i> to abandon renounce give up
Kāmataphā <i>f</i> thirst for the gratification of the sensual pleasures	Pahīna <i>imp dec p p</i> of <i>pa +</i> <i>hā</i> to abandon
Kāmasukkhālikā <i>f</i> excessive indulgence in sensual pleasures	Sambodho <i>m</i> perfect enlight- enment
Kondaṇṇo <i>m</i> a disciple of the Buddha who first attained the highest wisdom	Sammāditthi <i>f</i> right view
Migadāyo <i>m</i> name of an ancient Buddhist hermitage	Sammāsankappo <i>m</i> right aspiration
Nāḥakuraṇi <i>adv</i> <i>f</i> that which bestows understand- ing knowledge	Sammāvācā <i>f</i> right speech
Nibbāṇag <i>n</i> absolute extinc- tion of passions	Sammāhammanto <i>m</i> right action
Nāṇadassanag <i>n</i> sight of knowledge	Sammāājīvo <i>m</i> right liveli- hood
Nandirāgasahagata <i>adv</i> ac- companied by de- sire	Sammāvāyāmo <i>m</i> right effort
Pañcavaggiya <i>adv</i> belonging to the company of five	Sammāsati <i>f</i> right mind- fulness
Pothujjanika <i>adv</i> fit only for the worldly mind- ed	Sammāsamādhī <i>f</i> right con- templation or concen- tration of thoughts
Patipada <i>f</i> path	Sampayogo <i>m</i> union asso- ciation
Punabbhavo <i>m</i> rebirth	Samudayadhamma <i>adv</i> which has the nature of having an origin
Payattita <i>pass dec p p</i> of <i>pa + vatu</i> set rolling establish	Sankhittag <i>n</i> brevity
	Sacchikātabba <i>pot pass</i> <i>dec p p</i> of <i>sac</i> <i>chi + kara</i> to rea- lize, attain

Saccābikata <i>pass dec p p</i> of <i>sacchi + kara</i> to realize	Sammāsambodhi <i>f</i> highest wisdom
Suvisuddha <i>adj</i> perfectly clear	Tiparivatta <i>adj</i> of triple order
Sadevaka <i>adj</i> inclusive of gods	Upadānakkhandho <i>m</i> ag- gregate which sp- rings from attach- ment
Samāraka <i>adj</i> inclusive of maris	Upasamo <i>m</i> peace of mind
Sabrahmaka <i>adj</i> inclusive of brahmas	Veyyākaraṇaṇ <i>n</i> dis- course
Sassāmarabrāhmaṇī <i>f adj</i> with recluses and brahmins	Virāja <i>adj</i> spotless
Sadevamanussa <i>adj</i> inclusive of gods and men	Vitamala <i>adj</i> stainless
Vibbayanā <i>f</i> desire for annihilation in the very first form of existence	Vippayogo <i>m</i> separation
Parinñeyya <i>pot pass dec p p</i> of <i>pari + ñā</i> to know exactly	Vijjā <i>f</i> knowledge
Parinñāta <i>pass dec p p</i> of <i>pari + ñā</i> to know exactly	Yathābhūta <i>adj</i> true

INDECLINABLES

Seyyathidaṇ that is to say	Tāva yet, still
Tatra then there	Yāvakiṇaṇ so long

VERBS

Hara <i>1st c</i> with <i>vi</i> to dwell live (<i>tiharati</i>)	Anussavesuṇ <i>past tense 3rd</i> <i>pers plu</i> to pro- claim to announce
Paccassosuṇ <i>past tense 3rd</i> <i>per plu</i> of <i>pati +</i> <i>su</i> to assent pro- mise	Ñā with <i>pati</i> to become certain <i>paccati ñā</i> <i>siy 1st pers, sing</i> <i>past ten</i>)
Nanda <i>1st c</i> with <i>abhi</i> to be pleased (<i>abhi-</i> <i>nandati</i>)	

SELECTIONS FOR EXERCISE

Evam me sutaṃ Ekasamayaṃ Bhagava Bīrinasiyaṃ viharati
Isipatane Migadāye • Tatra kho Bhagavā pañcavaggiye bhikkhu
amantesi Dīe me bhikkhave anta pabbajitena na sevitaḥḥā — yo
cāyaṃ kāmesu kāmasukhalikānuyogo hūno gammo pothujjaniko
anariyo anattasāñhito yocāyaṃ attakūlamathanuyogo dukkho
anariyo anattasāñhito

Ete te bhikkhave ubbo ante anupagamma majjhimā patipada
Tathāgatena abhisambuddhā cakkhukarāni ānākarāni upasa-
māya abhinñāya sambodhaya nibbanaya saṃvattati Katama ca
sa bhikkhave majjhimā patipada Tathāgatena abhisambuddhā
cakkhukarāni ānākarāni upasamāya abhinñāya sambodhaya
nibbanaya saṃvattati* Ayaṃ eva ariyo atthangiko maggo seyya
thidaṃ — sammaditthi sammāsankappo sammāvicāri sammākam-
maṇto sammā ājīvo sammā vāyāmo sammāsati sammāsamādhī
Ayaṃ kho sā bhikkhave majjhimā patipadā Tathāgatena abhi-
sambuddhā cakkhukarāni ānākarāni upasamāya abhinñāya
sambodhaya nibbanaya saṃvattati

Idaṃ kho pana bhikkhave dukkhaṃ ariyasaccāṃ — jātā pi
dukkhā jarā pi dukkhā vyādhī pi dukkho maraṇam pi dukkhaṃ
appiyehi sampajjogo dukkho piyehi vipparajjogo dukkho
yampicchaṃ na labhati tampi dukkhaṃ sankhittena pañcupādānak-
handha dukkhā Idaṃ kho pana bhikkhave dukkhasamudayaṃ
ariyasaccāṃ yayaṃ tathā ponobhāvika nandiragasabagatā tatra
tatrībhinandinī seyyathidaṃ — kīmatanhi bhava tanhā vibhava
tanhā Idaṃ kho pana bhikkhave dukkhanirodhaṃ ariyasaccāṃ
yo tassāyeva tanhāyā asesa virāganirodho eṭṭho patissaggo mūti
antīyo Idaṃ kho pana bhikkhave dukkhanirodhagamini
patipadā ariyasaccāṃ ayaṃ eva ariyo atthangiko maggo
seyyathidaṃ — sammaditthi sammāsamādhī Idaṃ dukkhaṃ
ariyasaccāṃ ti me bhikkhave pubbe ananussutesu dhammesu
cakkhug upapādi ānāṃ upapādi paññā upapādi, vijjā upapādi,

etan bhagavata baranasīyaṃ Isipatane Migadāye anuttaraṃ
dhammacakkaṃ pavattitaṃ appatirattiyaṃ sumanena vā brahma
nena vā devena vā māreṇa vā brahmunā vā kenaci vā lokasmin ti

LESSON XXXX

SELECTIONS FOR EXERCISE

VERBS

- Anapāyini** *adj* attribute to chāyā *n m s n f* that which
does not leave nor depart
- Amatapadaṃ** *n nom sin comp* of amataṃ and padaṃ *cause*
of or path to immortality
- Appamatta** strenuous persons *ti nom pl* subject to
mīyanti
- Akaraṇaṃ** not doing *n nom sin comp* of na and karaṇaṃ
- Atula** name of a person *nom* of address
- Ajatanāṃ** of to day *adj n nom sin* attribute to etaṃ
- Āsinaṃ** him who is silent *m acc sin* object of mīdanti
- Anindito** not insulted *nom sing pres dec p* of na + mīda
to insult
- Āññāya** having understood *inde p p* of ā + ñā to understand
- Assataṃ** she mule or a kind of snake *acc sing f* object of
hanti (understood)
- Bijaṃ** seed *n nom sin* subject to pavattitaṃ *acc sin* when it
is used as an object of vapati
- Balavā** strong powerful influential *adj n nom sing*
- Bahubhāsināṃ** to those who speak excessively *m dat pl* of
bahubhāsi
- Ekantaṃ** *adv* perfectly **ekaṃtaṃ paṇanīto** perfectly praised
- Chāyā** shadow *f nom sing*
- Jhāyino** thoughtful, meditative *adj ti* *Dat sing* of jhāyī
- Hinavīriyo** feeble a person of no activity *m nom sing comp*
of hina and vīriyaṃ
- Dubbalo** feeble weak *ti nom sing comp* of du and balāṃ

'etan bhagavata bāraṇasiyaṃ Isipatane Migadāye anuttaraṃ
dhammacakkaṃ pavattitaṃ appativattiyaṃ samanena vā brahma
nena vā devena vā māreṇa vā brahmunā vā kenaci vā lokasmin ti

LESSON XXXX

SELECTIONS FOR EXERCISE

WORDS

- Anapāyini** *adj* attribute to **chāyā** *nom sin f* that which
does not leave nor depart
- Amatapadaṃ** *n nom sin comp* of **amataṃ** and **padaṃ** cause
of or path to immortality
- Appamattā** strenuous persons *m nom plu* subject to
mīyanti
- Akaraṇaṃ** not doing *n nom sin comp* of **na** and **karaṇaṃ**
- Atula** name of a person *nom* of address
- Ajjatanaṃ** of to day *adj n nom sin* attribute to **etaṃ**
- Āsinaṃ** him who is silent *m acc sin* object of **nīdanti**
- Anindito** not insulted *nom sing pass dec p* of **na + ninda**
to insult
- Aññaya** having understood *inde p p* of **ā + ñā** to understand
- Assataṃ** she mule or a kind of snake *acc sing f* object of
hanti (understood)
- Bījaṃ** seed *n nom sin* subject to **pavuttaṃ** *acc sin* when it
is used as an object of **vapati**
- Balavā** strong powerful influential *adj m nom sing*
- Bahubhāsiṇaṃ** to those who speak excessively *m dat plu* of
bahubhāsi
- Ekantaṃ** *adv* perfectly **ekantaṃ paṇasito** perfectly praised.
- Chāyā** shadow *f nom sing*
- Jhāyino** thoughtful, meditative *adj m Dat sing* of **jhāyī**
- Hinavīriyo** feeble a person of no activity *m nom sing. comp*
of **hina** and **virīyaṃ**
- Dubbalo** feeble weak *m nom sing comp* of **du** and **balāṃ**

- Kalyāṇakāri** he who does meritorious deeds *m nom sing*
subject to **haratī** (understood)
- Kalyāṇaṃ** good *adj n acc sing* attribute to phalaṃ (understood)
- Kapurisaṃ** bad or evil man *m acc sing* object of **hanti**
- Kadalīṃ** plantain tree *f acc sing* object of **hanti**
- Kusito** slothful indolent *adj m nom sing* attribute to **hina viriyo**
- Manopubbangamā** having mind for its precursor forerunner
adj m nom plu attribute to **dhammā**
- Manosetthā** having mind for its chief *m nom plu* comp of
of **manā** and **setthā**
- Manomayā** springing from (caused by) the mind *m nom plu*
attribute to **dhammā**
- Mitabhāṇināṃ** to those who speak moderately *m dat plu* of
mitabhāṇī
- Nalāṃ** reed *m acc sing* object of **hanti**
- Pāpiyo** sinful meanfellow *adj m nom sing* complement to **hoti**
- Pāricariyāya** by reason of service *f instr sing*
- Pāpakāri** he who commits sin *m nom sing* subject to **harate**
(understood)
- Pavuttāṃ** is sown *pres dec p 1* of **pa+vapa** to sow having
bijaṃ as its subject and **te** as its agent
- Pasaṅsito** raised *adj m nom sing* attribute to **poso** (understood)
- Porāṇaṃ** old golden *adj n nom sing* complement to **hoti**
(understood)
- Pariyodapanāṃ** cleansing purification *n nom sing*
- Pasānena** pure freed from passions *adj n inst sing* attribute
to **manasā**
- Paduttthenā** impure *adj n inst sing* attribute to **manasā**
- Selo** rock *m nom sing* subject to **samirati**
- Sacaritaṃ** good right *adj m acc sing* attribute to **dhammaṃ**.
sucaritaṃ dhammaṃ right conduct
- Sacittaṃ** one's own heart
- Sāsanāṃ** a dispensation advice

- Sabbhi** with the virtuous and wise *m inst plu* of **santa**
Santhavaṇ association, friendship *m acc sing* object of
kubbetha
Sakkāro honour entertainment *m nom sing* subject to **hanti**
Tadisaṅ the same of that kind *adj n acc sing* attribute to
phalaṅ
Tuṇhiṅ silent *adj acc sing*
Upasampada doing acquisition *f nom sing*
Vahato of the ox who draws *m pr sing* of **vahanta**
Veluṅ bamboo *acc sing* object of **hanti** (understood)
Vippamuttassa to him who has emancipated him-self from
 passions *m dat sing*
Yadisaṅ of what kind *adj n acc sing* attribute to **bijaṅ**
Ekagharo solid, *adj nom sing* attribute to **selo**

VERBS

- Anveti** *pre tense 3rd pers sing* of **anu + i** *1st c* to follow
 having **dukkhaṅ** as its subject and **naṅ** as its
 object
Kubbetha *pot tense 3rd, pr sing* of **kara** to do having
so (understood) as its subject and **santhavaṇ**
 as its object
Paccanubhossasi *fut tense 2nd pers sing* of **Paṭi + anu + bhu**
1st c to endure enjoy having **tyaṅ** (understood)
 as its subject and **phalaṅ** as its object
Posati *pre tense 3rd pers sing* of **puṣa** *1st c* to nourish
 having **yo** as its subject and **mātarāṅ pitarāṅ**
 as its object
Samāsetha *pot tense 3rd pers sing* of **saṅ + āsa** *1st c* to
 associate having **so** (understood) as its subject
 (Intrans)

- 10 Tanhaya jāyati soko tanhaya jāyati bhayaṃ
Tanhaya vippamuttassa n'atthi soko kuto bhayaṃ
- 11 Sabbhū'eva sammasettha sabbhū kubbetha santhavaṃ
Sataṃ eaddhammamaññaṃ seyyo hoti na paṭiyo
- 12 Phalaṃ ve kadaliṃ hanti phalaṃ veluṃ phalaṃ nalaṃ
Sakkaro kappurisaṃ hanti gabbho assataraṃ yattha
- 13 Yo mātaraṃ vā pīlaraṃ va macco dhammenaṃ jōsati
Taya naṃ paricariyaya matipitusu paṇḍita
Idha cova naṃ paṇḍitaṃ pecca sagge ca modati
- 14 Yo have balavaṃ santo duhbalassa titikkhati
Tam'ahu paramaṃ khaṇṭiṃ miccaṃ k'hamati duhhalo
- 15 Yedisāṃ vapate bijaṃ tīdisāṃ harate phalaṃ
Kalyāṇakāri kalyāṇaṃ pāpakāri ca pāpakaṃ
Pavuttaṃ tita te bijaṃ phalaṃ paccanubhoṃsaṃ
-

PĀLI VOCABULARY

A

- Ābidhika** *adj* affected with illness sick ill
Ābidho *m* disease illness
Abbhantaraj *n* interval, interval loc within
Abbhūda *p t 3rd p sing* bhūda *dati* to break
Abbhūta *pass dec p p of* (na + bhavati) *un* developed not practised
Abhi *inde* to unto near to
Abhibhu *m* conqueror
Abhibbuta *pass dec p p* (abhi + bhavati) *overpowered* over come subdued
Abhidhammiko *adj* versed or studying abhidhamma
Abhidhammo *m* higher doctrine Buddhist philosophy and psychology
Abhidhānaṃ *n* name appellation
Abhikkanta *adj* pleasant beautiful, excellent

- Abhimaddati** *3rd c mdati* with abhi to crush overcome
Abhimāno *m* pride
Abhinandini *f adj* delightful, rejoicing
Abhinhaso *inde adi* repeatedly
Abhiññā *f* higher knowledge
Abhisambuddha *pass dec p p* of (abhi + sambhujjati) *thoroughly understood* perfectly enlightened
Abhithanaya *imper 2nd persing* of (abhi + thanaya) *at*
Abhithanayatu *ablutti aneti* *imper thana 7th c* with abhi to thunder
Abhivadati *3rd c vada* with abhi to say declare
Abhaya *f* beautiful movement journey
Abhaya *vi* he who approaches or goes forth
Abhaya *t 3rd sing* of abhaya *1st c* to say

Adittā <i>pas dec pp</i> of (a + dippati) blazed burnt (blazing)	Ahu <i>indef p 3rd p s</i> of hu to be
Āgacchati <i>1st c gamu with a</i> to return	Aja <i>f</i> she goat
Āgaddo <i>m</i> medicine	Ājuni <i>p t p 5th c</i> to con- quer
Āgama <i>p t gamu 1st c</i> with a to return	Ājā <i>inde</i> to day
Āgmeti <i>1st c</i> with a (causal) to expect	Ājeti ājayati ājā <i>7th c</i> to earn
Āgmetay <i>m</i> (causal) gamu <i>1st c</i> with a to expect await	Ājānag <i>n</i> earning
Āgamo <i>m</i> doctrine religion	Ājayati <i>7th c</i> to earn
Āgarag <i>n</i> house holder's hfe house	Ājatana <i>adj</i> of today of the present time
Āgata <i>act p p</i> of a + gamu to return	Ābhagama <i>gamu</i> with adhi to attain
Āgga <i>adj</i> chief excellent	Ābhisaśavaṣo <i>m d n</i> accord- ding to their wish and inclination
Āggaśvakathinag <i>n</i> chief discipleship	Ābbattag <i>n s</i> within ones mind internally
Āggaśeṭṭhi <i>m</i> chief royal treasurer	Ābbattika <i>adj</i> spiritual
Āggi <i>m</i> fire	Ābharasati <i>1st c</i> vasa with adhi + a to live
Āhāy <i>pers pro I</i>	Ābhayanag <i>n</i> study
Āharati <i>1st hara</i> with a to bring	Ābhayanta <i>pre act p</i> of ājā <i>7th c</i> to earn
Āharapetva (caus) <i>inde p p</i> of āharati to bring carry	Ābhagama <i>p t gamu 1st c</i> with adhi to attain
Āharyante <i>1st c pass</i> with a to bring carry	Ājo <i>m</i> goat
Āhāro <i>m</i> food	Ākaraṇag <i>n</i> non performance not doing
Āho <i>inde</i> alas	Ākkhata <i>pas dec p p</i> of akkhata said
	Ākku <i>n</i> eye
	Ākkuṇogo <i>m</i> eye disease

Aditta <i>pass dec p p</i> of (a + dippati) blazed burnt (blazing)	Ahu <i>undef p 3rd p s</i> of hu to be
Agacchati <i>1st c gamu</i> with a to return	Ari <i>f</i> the goat
Agado <i>m</i> medicine	Amhi <i>p t p</i> 5th c to con- quer
Āgami <i>p t gamu 1st c</i> with ā to return	Ājja <i>inde</i> to day
Agameti <i>1st c</i> with a (causal) to expect	Ajjeti ajjayati ajja 7th c to earn
Agametaṅ <i>imp</i> (causal) gamu 1st c with a to expect await	Ajjamāṅ <i>n</i> earning
Āgamo <i>m</i> doctrine religion	Ajjayati 7th c to earn
Agātaṅ <i>n</i> house holder's life house	Ajjāna <i>adj</i> of today of the present time
Agata <i>act p p</i> of a + gamu to return	Aybagamaṅ gamu with adhi to attain
Agga <i>adj</i> chief excellent	Ayhiṇasavaṇa <i>m f n</i> accor- ding to their wish and inclination
Aggasavakāthināṅ <i>n</i> chief discipleship	Ajjhāttaṅ <i>n s</i> within one's mind internally
Aggasotthi <i>m</i> chief royal treasurer	Ajjhattika <i>udy</i> spiritual
Aggi <i>m</i> fire	Ajjhāvasati <i>1st c</i> vasa with adhi + a to live
Ahaṅ <i>peri pro f</i>	Aybhayanāṅ <i>n</i> study
Āharati <i>1st</i> hara with a to bring	Ayayanta <i>pre act p</i> of aya 7th c to earn
Aharapetva (caus) <i>inde p p</i> of āharati to bring carry	Aybhagamaṅ <i>p t gamu 1st c</i> with adhi to attain
Aharyatto <i>1st c</i> pass with a to bring carry	Ayo <i>m</i> goal
Ahāro <i>m</i> food	Akaraṇaṅ <i>n</i> non performance not doing
Aho <i>inde</i> alas	Akkhāta <i>pass dec p p</i> of akkhata said
	Akku <i>n</i> eye
	Akkhuroga <i>m</i> eye disease.

Akkho <i>m</i> die	Amatay <i>n</i> immortality
Akkodho <i>i</i> non anger mild ness absence of envy or anger	Amatapadan <i>n</i> the path to im- mortality
Akuppa <i>a l y</i> fixed immovable sure	Ambho <i>interj</i> hollo!
Akusala <i>n</i> demerit	Ambujay <i>n</i> blue lotus
Alāhanay <i>n</i> cremation ground	Amhaka <i>n</i> per pro to us our
Ala <i>n</i> no use	Amha <i>n</i> per pro us
Alankaro <i>m</i> ornament	Am ¹ ehi <i>per p 1st p plu</i> by or with us
Alankiralola <i>adj</i> greedy of ornaments	Amhe <i>per p 1st p plur</i> we us
Alapati lapa <i>1st c</i> with a to call	Amisalola <i>adj</i> greedy of en- joyments
Alto <i>m</i> name of a person	Amiso <i>m</i> objects of enjoy- ment food
Alīkavīdi <i>m</i> liar	Ana <i>f</i> command order
Alīka <i>n</i> lie	Anagato <i>m</i> future
Alla <i>adj</i> wet moist	Analo <i>m</i> fire
Aloko <i>m</i> light	Ananussata <i>adj</i> not heard before
Alopo <i>m</i> a lump or ball of food	Anariya <i>adj</i> not sublime non- aryan, ignoble
Ama <i>indec</i> yes	Anāthapīṇḍiko <i>m</i> the name of one of the chief lay disciples of the Buddha
Amacco <i>m</i> minister	Anatthasaṅghita <i>adj</i> conducive to disadvantages
Amajjapo <i>m</i> he who abstains from intoxicating drinks	Anattho <i>i</i> disadvantage evil
Amaññi <i>p t 3rd c</i> to think suppose	Anavattita <i>a l y</i> unsteady in firm
Amantayati manta with a <i>7th</i> <i>c</i> to call address	Anayati <i>1st c m</i> with a to bring in
Amanteti <i>7th c</i> manta with a to call address	Anāy <i>n</i> egg
Amānusa <i>adj</i> surpassing hu- manity	Andhakaro <i>m</i> darkness gloom
Amasati <i>1st c</i> to touch	

Angiraso <i>m</i> the Buddha	Anubhavo <i>m</i> exertion dignity power
Anicea <i>adj</i> impermanent	Anudhammacāri <i>a</i> <i>l</i> living according to minor duties
Aniccata <i>f</i> transiency muta- bility	Anudhammo <i>m</i> minor duties
Anilo <i>m</i> wind	Anudhivati <i>1st c</i> to run after chase
Anisaṃso <i>m</i> merit advantage	Anuduto <i>m</i> under delegate travelling compan- ion
Añjali <i>m</i> respectful salutation performed by rais- ing the joined hands to the forehead	Anugacchati <i>1st c</i> to follow
Annado <i>m</i> he who gives alms	Anujānāti <i>5th c</i> āti with anu to grant permit consent to
Annay <i>n</i> food	Anukula <i>adj</i> suitable agree- able
Aññātu <i>m</i> knower	Ananūññata <i>p p</i> of na (not) anujānāti
Aññāya <i>inde n</i> of ā + ñā to know properly	Anupabbaji <i>1st c</i> vija with anu + pa to enter into priesthood after another person
Anokkamanta <i>pre act p</i> of na + ava + kantu not to fall in	Anupagamma <i>inde p p</i> of na + upa + gamma no to approach to avoid
Anoma <i>adj</i> illustrious great	Anupavajja <i>pot</i> of na (not) + upavajati to abuse censure
Antarāmagga <i>m</i> middle of the way loc on the way	Anupapīsi <i>f</i> according to order
Antako <i>m</i> mātā the evil one	Anurakkhanti <i>f</i> guarding pre- servati n
Antarag <i>n</i> interior	Anuśāsaṇi <i>f</i> advice exhorta- tion
An'te-vuko <i>m</i> pupil	
Antima <i>adj</i> last	
Anto <i>m</i> extremity end	
Antoparas <i>n</i> harem concu- bine	
Ana <i>inde</i> after like	
Anubhūta <i>p</i> 1st <i>dec</i> of anubhūti under- stood	
Anubhava <i>1st c</i> to enjoy	

Anussasati <i>1st c</i> sassa with annu to advise	Anāha <i>n</i> he who does not commit sin even secretly he who has attained the final stage of sanctification
Anussivesug <i>p t 3rd p p</i> caused to be heard announced	Arāṇṇa <i>n</i> forest
Anuvattati <i>vatu 3rd c</i> with annu to follow attend upon associate with	Arī <i>m</i> enemy
Anuyūṭhāti <i>2nd c</i> with annu to practise give one self up to follow	Arīyasacca <i>n</i> noble truth
Anveta <i>1st c</i> I with annu to follow	Arīyo <i>n</i> noble one
Apa <i>pref</i> array insult offering	Arōcavati <i>ruca</i> with a <i>7th c</i> to inform
Apacita <i>pass dec p p</i> of apa ceyati adored	Arōceti <i>ruca</i> with a <i>7th c</i> to inform
Apadata <i>f</i> footless state	Arōgya <i>n</i> health
Āpadeti to put into a certain state indict	Arūha <i>ruha</i> with a to ascend
Āpaṇ <i>n</i> water moisture	Asada <i>1 3rd p s</i> of asajjati
Aparidho <i>n</i> fault crime	Asidhu <i>adj</i> mean
Appayo <i>m</i> unhappy state hell	Asajjivati <i>m leṭṭ p</i> of na + saja <i>3rd c</i> not to cling
Āpekkhati <i>ikkha</i> with upa to expect	Āsana <i>n</i> seat
Api used in questioning and disgracing	Ānankheyya <i>adj</i> invulnerable
Appamādi <i>adj</i> active	Asuta <i>adj</i> absent non-existent
Appamatta <i>adj</i> strenuous	Asaraka <i>adj</i> having no path
Appasādo <i>m</i> displeasure	Asavakkhaya <i>n</i> extinction or cessation of passion
Appatima <i>adj</i> matchless	Asavara <i>f</i> non-association
Appativattaya <i>adj</i> that which cannot be established	Asi <i>m</i> sword
Appiya <i>adj</i> unpleasant	Assati <i>5th c</i> asa to eat
Ārabhati <i>rabha</i> with a to begin	Assa <i>m</i> ass
Araddha <i>p p p</i> of a + rabha <i>1st c</i> to begin	Asaṭṭi <i>f</i> eighty
	Assa <i>f</i> mare

Babubhani <i>m</i> he who speaks exce-sively	Bhanyate <i>1st c pass</i> to nourish
Bahuppado <i>m</i> many footed	Bhāro <i>m</i> burden, load duty
Bahussuta <i>adj</i> heard much cultured	Bhāsati * <i>1st c</i> to speak shine, look beautiful
Bahussuto <i>m</i> he who has heard much learned	Bhāti <i>m</i> brother
Balado <i>m</i> he who gives strength	Bhātiko <i>m</i> brother
Balaṃ <i>n</i> strength power	Bhattakiccay * <i>n</i> meal repast
Balavā <i>adj</i> powerful severe	Bhattay <i>n</i> cooked rice food
Baḥa <i>adj</i> serious excessive severe	Bhāvanā <i>f</i> meditation
Bali <i>m</i> oblation	Bhavanethi <i>f</i> desire for exis- tence desire lust
Balo <i>ii</i> child fool	Bhavanta <i>m</i> virtuous man
Bandhu <i>ii</i> relative	Bhavataṣa * <i>f</i> thirst for in- ternity of existence
Bīrinasi <i>f</i> Benares (a city in In 12)	Bhavati <i>1st c</i> bhū to be, become
Bhigadheyyo <i>ii</i> fortunate one	Bhiveti <i>1st c</i> (causal) bhū to develop
Bhāgavā <i>m</i> the Blessed One	Bhāvetuṃ <i>infinitive</i> of bhiveti to develop
Bhagini <i>f</i> sister	Bhāvita <i>pass dec p</i> of bhiveti to develop
Bhajati <i>1st c</i> to serve asso- ciate with	Bhavitabha * <i>pot pass p</i> of bhiveti to develop
Bhajitabha <i>1st p p</i> of bha- jati to associate with serve	Bhavo <i>ii</i> state of existence becoming
Bhantay <i>n</i> goods articles	Bhayaṃ <i>n</i> fear
Bhanattho <i>ii</i> necessity for goods	Bhedanāsanvattanika * <i>adj</i> con- ducive to breach of unity.
Bhaññamāsa <i>pass pres</i> of bhanati being ut- tered	Bhedo * <i>ii</i> breach
Bhānu <i>ii</i> ray	Bhesajay * <i>n</i> medicine
Bhānumā <i>m</i> the sun	Bhikkhako <i>m</i> beggar
Bharati <i>1st c</i> bhara to nour- ish	Bhikkhupī <i>f</i> nun
Bhāriyā <i>f</i> wife	Bhindaṭi * <i>2nd c</i> bhū to break tear
	Bhīyo <i>interj</i> very much
	Bhogagāmo * <i>m</i> village granted to a king

Ce <i>inde</i> if	Culla <i>adj</i> junior younger small
Cetay <i>n</i> thought mind	Culladhamuggaha panhito * <i>m</i> a pandit named Culla dhamuggaha
Cetovimutti <i>f</i> emancipation of thoughts from pas sions	Cumbati <i>2nd c</i> cubi to kiss
Cha <i>card num</i> six	Cuta <i>act dec p p</i> of cavati D
Chadleti <i>1st c</i> challa (<i>cau sal</i>) to throw away	Dadati <i>1st c</i> da to give
Chando <i>m</i> wish desire inten tion will	Dajdha <i>p p p</i> of daha <i>1st c</i> to burn
Chattha <i>ord num</i> sixth	Dahara <i>adj</i> young
Chavi <i>f</i> skin	Dahati <i>1st c</i> daha to burn
Chedeti chida <i>2nd c</i> (<i>causal</i>) to cut	Dakkhati <i>1st c</i> dīsa to see
Chedayati chedeti chidi <i>2nd c</i> (<i>causal</i>) to cut	Dakkhina <i>adj f</i> southern
Chindati chidi <i>2nd c</i> to cut	Dahdda <i>adj</i> poor
Cinati <i>5th c</i> to collect	Dahddo <i>m</i> poor man beggar
Cinteti <i>7th c</i> to think	Dameti <i>1st c</i> (<i>caus</i>) dama to train
Cintita <i>p p p</i> of cinta <i>7th c</i> to think devise	Dānag <i>n</i> alms
Ciray <i>inde</i> long	Damayati <i>1st c</i> (<i>caus</i>) dama to train, subdue
Cirattitika <i>adj</i> lasting long perpetuating	Danlayati danda <i>7th c</i> to punish
Cittakleso <i>m</i> mental passion	Dandeti danti <i>7th c</i> to pun ish
Cittag <i>n</i> thought mind	Danti <i>m</i> punishment stick
Coddasa <i>card num</i> fourteen	Dhaññag <i>n</i> corn
Corayati <i>7th c</i> cura to steal	Dagati <i>1st c</i> daga to bite
Coreti <i>7th c</i> cura to steal	Dagso <i>m</i> gad fly
Coro <i>m</i> thief	Daro <i>m</i> wife
Cuddasa <i>card num</i> fourteen	Daru <i>m</i> wood fire wood
Cula <i>adj</i> small	Dasa <i>card numeral</i> ten
Culakalo <i>m</i> name of a person	Dasi <i>f</i> maid servant

Daso <i>m</i> man servant.	Dhammadinnī <i>f</i> name of a nun
Dassanag <i>r</i> sight sooner	Dhammasabbhā <i>f</i> religious as- sembly
Dassā <i>f</i> I dā <i>inf</i> to give	Dhammatā <i>f</i> nature, charac- ter
Ditabba <i>pr</i> p p of dā <i>inf</i>	Dhammālo <i>m</i> braided hair
Ditāg <i>n</i> sickle	Dhamma <i>m</i> the doctrine righteousness, law truth, virtue, na- ture.
Dattha <i>pr</i> dec p p of dā <i>inf</i>	Dharmā <i>m</i> wealth, money
to be	Dharmālo <i>m</i> richman
Ditug <i>inf</i> of dā <i>inf</i> to give	Dhāṇḍān <i>m</i> corn
Diyalato <i>from</i> the donor	Dhārayā <i>inf</i> c dhara to wear
Diyalo <i>m</i> he who gives donor	Dhāretā <i>inf</i> c dhara, to wear
Dayalo <i>adj</i> very kind	Dhāriyato <i>inf</i> c <i>pass</i> dhara, to wear
Desajata <i>inf</i> c dā <i>inf</i> to preach	Dheru <i>f</i> cow
Desenta <i>pr</i> act p of dā <i>inf</i>	Dhī <i>f</i> daughter
<i>inf</i> c to preach.	Dhūmā <i>m</i> brave man
Deseta <i>inf</i> c dā <i>inf</i> to preach	Dhūṇā <i>m</i> son in law.
Devo <i>m</i> reg on, conso	Dhūṇā <i>inf</i> c dā <i>inf</i> to shake
De <i>inf</i> dā <i>inf</i> to give	Dhūṇā <i>adj</i> addicted to
Devadāto <i>m</i> name of a p- son	Dhūṇā <i>inf</i> c dā <i>inf</i> to play
Devatā <i>m</i> divine king	Dhūṇā <i>inf</i> c dā <i>inf</i> to see
Devo <i>m</i> god rain	Dhūṇā <i>pr</i> p p of dā <i>inf</i> to pre
Dhā <i>m</i> banner	Dhūṇā <i>m</i> two-footed animal.
Dhammacakkā <i>m</i> wheel of law	Dhūṇā <i>adj</i> long
Dhammacakkhū <i>m</i> the eye of truth, insight into truth	Dhūṇā <i>adj</i> long
Dhammatā <i>m</i> righteous man he who acts righteously	Dhūṇā <i>m</i> a pro- vince Pūṇā nam. of Dhāṇḍā
Dhammaloka <i>f</i> a doctrine on Dhamma (Law)	

Dipado *m* he who gives light
 Dīpi *m* tiger
 Dīṇi *f* tigress
 Dīpo *m* island
 Dīppatī *3rd c* dīpi to shine
 Diva *inde* on day
 Divaso *m* day
 Dohāpayatī *3rd c* duha (*causal*)
 to milk
 Doranassay *n* displeasure
 distress
 Dosaggi *f* fire of malice
 Doso *m* malice anger
 Du *prefr* bad ill
 Dubbala *adj* weak feeble
 Dubhatī *1st c* dubha to injure
 betray
 Duccaritaṅ *n* ill conduct
 Ducchanna *adj* ill thatched
 Duggata *adj* poor
 Duggatī *f* bad state of exis-
 tence
 Duhayati *7th c* to ram exces-
 sively
 Duhita *f* daughter
 Duṇṇano *m* bad man
 Dukkhaṅ *n* sorrow
 Dukkhanirodho *m* extinction
 of sorrow
 Dukkan rodhagaminī *adj f*
 that which leads to
 the extinction of
 sorrow
 Dukkhasamudayo *m* origin or
 source of sorrow

Dummedha *m* illiterate man
 Dundubhi *f* drum
 Duricaro *m* misconduct
 Duray *adv* far away
 Duteyyaṅ *n* message
 Dutṭiya *ord num* second
 Dutṭiyaśivakathinay *n* second
 disciple sh p
 Duttha *adj* wicked disobedient
 Dutthagāmini name of a great
 Sinhalese King
 Duve *cardinal n m* two
 Dvādasā *card num* twelve
 Dvādasakīra *adj* twelve fold
 Dve *num* two
 Dvi *card num* two

E

Eka *adj* one (*numeral*) cer-
 tain
 Ekacca *pro n* certain
 Ekadī *inde* one day once
 Ekādasama *ord num* eleventh
 Ekaghana *adj* solid
 Ekaka *adj* alone
 Ekamatika *adj* one minded
 Ekayaso *m* certain
 Ekantaṅ *adv* perfectly
 Ekārasa *cardinal num* eleven
 Ekekaṅ *pro n* one by one
 each
 Ekaṇvīsati *cardinal num*
 nineteen
 Elako *m* ram

Elāro* <i>m</i> name of a Tamil king	Gantva <i>inde p p</i> of gamu - to go
Esati <i>1st c</i> isa to search	Garahitvā <i>inde p p</i> of gara hati to rebuke, in sult
Eso <i>m</i> nominative sing of eta this that	Gāravo <i>m</i> regard respect
F'arahu <i>inde</i> at present	Garukaro <i>m</i> reverence
Ettivāta <i>adv</i> so far to that extent	Garukaroti <i>6th c</i> kara with garu to revere
Evay <i>inde</i> thus	Garukatva <i>inde p p</i> of garu- karoti
Fvarupa <i>adj</i> such, of this sort	Garulo <i>m</i> a kind of bud
	Gāthā <i>f</i> stanza
	Gattay <i>n</i> body limbs
	Gehacchadanato from the roof of the house
Gabbhaseyyā <i>f</i> lying in the womb	Gharag <i>n</i> house
Gabbho <i>m</i> embryo foetus	Ghatag <i>n</i> ghee
Gacchanta <i>pre p</i> of gacchati	Ghatayati <i>7th c</i> ghāta to unite put to gether
Gacchati <i>1st c</i> gamu to go	Ghateti <i>7th c</i> ghāta to unite put to gether
Gahapati <i>m</i> householder	Gheyyati <i>5th c</i> to take
Gahetva <i>inde p p</i> of gaba to take	Ghosako <i>m</i> name of a per- son
Gimadyāro <i>m</i> entrance to the village	Gilinan <i>n</i> sickness
Gimako <i>m</i> hamlet	Gimho <i>m</i> summer
Gamma <i>pot p p</i> of gamu <i>1st</i> <i>c</i> to go	Giri <i>m</i> rock
Gimo <i>m</i> village	Gita* <i>n</i> singing
Ganayati <i>7th c</i> gāna to count	Go <i>m</i> bull
Gandho <i>m</i> smell	Gocaro <i>m</i> pasture
Ganeti <i>7th c</i> gāpa to count	Golā <i>f</i> iguana
Ganhati <i>5th c</i> gāta to take	Go-katāto <i>m</i> butcher
Gan'he'e <i>7th c</i> gantā to arrange one with another	Gomko <i>m</i> cattle owner
	Goro <i>m</i> bullock

Gotamo <i>m</i> the family name of the Buddha.	Hina: <i>adj</i> mean
Gotrabhu <i>adj n</i> that which exceeds its family or race.	Hinag: <i>n</i> low state, laity
Gottaj <i>n</i> family, race	Hinati: <i>1st c</i> hi, to go
Gubasio <i>m</i> name of a certain king	Hinavriya: <i>adj</i> inactive, indolent.
Gulo <i>m</i> ball, sugar	Higsaṭi: <i>2nd c</i> hisi, to hurt
Gunava <i>m</i> virtuous man	Hiri: <i>f</i> shame for sinning.
Guno <i>m</i> virtue	Hirimantu: <i>adj</i> ashamed of sinning
Gutta <i>p p p</i> of gupa <i>7th c</i> to protect	Hitaj: <i>n</i> benefit
	Hiyo: <i>inde</i> yesterday
	Hora: <i>f</i> hour
	Hoti <i>1st c</i> hu, to be, to become
H	I
Halaj <i>inde</i> no use	Icchanta: <i>pre act p</i> of icchati: desiring.
Haññate <i>1st c pass</i> hana, to kill	Ichati: <i>1st c</i> to wish, desire (Isu)
Hayso <i>m</i> swan	Ichita: <i>p p p</i> of isu to wish for.
Harati <i>1st c</i> hara to take away, convey	Idaj: <i>n nom & acc sing</i> of ima: this
Hari <i>adj</i> beautiful, lovely	Iddhi: <i>f</i> magic power, development.
Hata <i>pass dec p p</i> of harati	Idha: <i>inde</i> here
Hatthiroho <i>m</i> elephant rider	Ijjhati: <i>3rd c</i> idha to flourish.
Hatthi <i>m</i> elephant	Ikkhati <i>1st c</i> ikkha to see
Hattho <i>m</i> hand	Ima: <i>pro n.</i> this
Have <i>inde</i> certainly	Ināyiko: <i>m</i> debtor
Hayati <i>3rd c</i> ha, to decrease	Indhanaj: <i>n</i> fuel
Hemamālā <i>f</i> name of a princess	Indriyaj: <i>n</i> sense
Hettha: <i>inde</i> below	Isi: <i>m</i> ascetic,
Hetu <i>m</i> original cause	Isipatanaj: <i>n</i> hermitage
Hetuppabhava: <i>adj</i> sprung from a cause	Isi: <i>f</i> the pole of the plough
Himalayo: <i>m</i> the Himalaya mountains.	Isso: <i>m</i> Lord, master.

Issara *adj* supreme influential
 Ita *pass dec p* of eti affected
 Itha *adj* desired
 Itthi *f* woman

J

Jahati *1st c hā* to abandon
 Jagaratita *adj* weakened de-
 crepit
 Jalag *n* water
 Jalag *n* net
 Jalandhi *m* sea
 Jalanta *m pre act p* of jalati
 Jalati *1st c jala* to shine
 Jalita *pass dec p* of jileti to
 light (lit)
 Jambudipo *m* the continent of
 India
 Janako *m* father
 Janani *f* mother
 Janapado *m* country
 Jinapado *m* inhabitant of a
 country
 Janiti *5th c jā* to know
 Jano *m* people
 Jari *f* old age
 Jata *act p j* of jana "th c to
 be born
 Jati *f* entanglement
 Jatakrako *m* born child
 J'atra *adj* having pth
 Jati *f* birth
 Jit lhammo he whose nature is
 birth or one sub ec-
 to birth

Jayati *1st c ji* to conquer
 Jetavanamahavihāro *m* Jeta-
 vana great monas-
 tery
 Jethakasethi *m* chief royal
 cashier
 Jhanag *n* trance rapture
 Jhaya *adj m* thoughtful medi-
 tative
 Jinati *5th c ji* to conquer
 Jino *m* conqueror of passions
 Jita *pass dec j* of jinati con-
 quered

Jivati *1st c jiva* to live
 Jivika *f* livelihood
 Jivatakkhaya *m* extinction of
 life

K

Kacciyano *m* name of a person
 Kadi* *inde* when
 Kadi* *inde* ever anytime
 Kadali *m* plantain tree
 Kadingay *n* stinginess
 Kakkapaṇo *m* a coin
 Kiko *m* crow
 Kalaho *m* quarrel
 Kalapakkho *m* dark half of a
 month
 Kilo *m* time death
 Kalyas *adj* good
 Kalyāṇakari* *adj m* he who
 does meritorious
 deeds.

Kalyāṇaḡ <i>adj.</i> n good, merit	Kāretuḡ: (<i>caus</i>) <i>infinitive</i> of karoti
Kamalaḡ <i>n</i> lotus	Karimī <i>f</i> she-elephant
Kāmasukkhālikā <i>f</i> indulgence in sentient pleasures	Karoti: 6th c kara, to do
hamaratisaṇṭhavo: <i>m.</i> intimacy with sensual pleasures	Karuṇā <i>f</i> kindness, compas- sion.
Kāmatanḡ: <i>f</i> thirst for the gratification of the sentient pleasures	Kāruṇīyā <i>n.</i> kindness.
Kāmmanto <i>m</i> business, action	Kasati <i>1st c</i> kasa, to plough
Kāmo <i>m</i> sensual pleasure, passion	Kāsi: <i>m</i> inhabitant of Kāsi
Kāmpati <i>1st c</i> kampa, to trem- ble, shake	Katthayati 7th c kattha, to praise
Kānūthabbhīti: <i>m</i> younger brother	Kassako: <i>m</i> husbandman
Kāṇha <i>adj</i> black sinful, de- meritorious	Kassapo <i>m</i> name of a person
Kāṇḡhi <i>f</i> doubt	Kata <i>p p p</i> of Karoti
Kāññī: <i>f</i> girl virgin	Katama: <i>interrogative pro. n.</i> what, who, which
kaṇṇanīsaḡ: <i>n</i> ear and nose	Katḡ: <i>inde.</i> how
Kanta <i>adj</i> pleasant	Katipīḡ: <i>adv</i> for a few days
Kantiro: <i>m</i> desert	Katṭabba: <i>pot p p</i> karoti
Kapi: <i>m</i> monkey	Katṭhag: <i>n</i> wood
Kappati <i>1st c</i> kappā to prepare to be fit	Katṭhāṅgarukkhbo: <i>m</i> rotten, burnt tree
Kappatṭhūtika <i>adv</i> lasting for a Kappa	Katṭhetṭi: 7th c kattha to praise
Kappoti <i>1st c</i> (<i>caus</i>) kappā to make, prepare	Katṭhivato: 7th c <i>pass</i> kattha, to praise
kaṇṇuriso: <i>m</i> mean fellow	Kattug <i>infinitive</i> of karoti
Kāraṇaḡ: <i>n</i> reason, cause	Kavi <i>m</i> poet
Karaṇi: <i>f</i> duty	Kayirati. 6th c kara, to do.
karaniya <i>pot p p</i> of karoti	Kāyo: <i>m</i> body.
Kārenta: (<i>caus.</i>) <i>act pre. p</i> of karoti	Khādanīyādi: <i>n</i> edibles etc
	Khādāti: <i>1st c</i> khīda to devour, eat
	Khādīro: <i>m</i> a tree which is full of pith
	Khaḡgo: <i>m</i> sword.
	Khamā: <i>f.</i> forgiveness, patience.

Khamapeti: 1st c khama: to pardon (causal)	Katteti: 5th c to explain.
Khamati: 1st c to be patient, to endure bear	Katti: f fame
Khanati: 1st c to dig	ko: pro n nom sing m of kij: who
Khattiya: adj belonging to the ruling race	Koci: pro n whosoever.
Khattiyāni: f princess	Kodhahubhu m conqueror of anger
Khattiyo: m a shatriya, one belonging to the ruling race	Kodhano: m quick tempered man
Khayo: m exhaustion, diminu- tion, loss destru- ction	Kodho: m anger
Khema: adj sheltered	Kolanada: f name of a goddess
Khettag: n field.	Kolilo: m Indian cuckoo
Khipa: imp p p of khiya:1	Kolito: m name of a person.
Khipati: 1st c to throw away	Konlañño: m the Buddha's dis- ciple who first at- tained the highest wisdom
Khippay: inde soon immedi- ately	Kosambiko m inhabitant of Kosambi
Khitrā: n milk	Kosinirako m inhabitant of Kusinara
Khudā: f hunger	Koti f end, accomplishment
Kiccag n duty	Kotthi: so m. part, portion.
Kilama:1 1st c to be tired.	Kubbetha: pot tense. kara: to do
Kilati: 1st c to play	Kucchi: f the belly, the womb
Kilesa n passion	Kuco m. the breast of a female
Kili 1st c past t to play	Kuddecarag: inde ever
Kimuta inde how much more	Kubaka: adj deceitful cheating
Kij: inde what	Kubij: inde where
Kipi:1: 5th c to buy, to ex- change.	Kujjhanta act. pres p of kuj- jha: an angry per- son.
Kiñci n anything	Kujjha:1: 3rd c to be angry
Kinkaro m servant	Kukkuccako: m. remorseful, sensitive.
Kittayati 5th c to explain praise	

kukkutapotako *m* chicken
 kukkuttī *f* hen
 kukkuto *m* cock
 kulapati *m* master of a family
 kulava *adj* of high birth
 kumārī *f* princess maiden
 kumaro *m* prince young boy
 kumbhakāro *m* potter
 kummo *m* tortoise
 kuñjaro *m* elephant
 kupo *m* well
 kuppatti *3rd c* to be displeased
 ed be angry
 kusita *adj* indolent slothful
 kutavagā *n* nest
 kutumbiko *m* wealthy man
 kutumbagā *n* family estate
 kutumbiko *m* wealthy man
 kuvalayaṅ *n* water lily

L

Labhati *1st c* to get obtain
 Labho *m* gain
 Laddha *p p p* of labha to
 obtain
 Laddhuṅ *inf.* of labha to
 obtain
 Lagga *a l* stuck attached
 tied, a lhering
 Lajjā *f* shame
 Lakkhaṇaṅ *n* mark, omen
 characteristic
 lamaka *adj* mean low
 Lanāpetvā *m le (causal) p*
 of lañchati to seal

Lañchati *1st c* to seal
 Lankā *f* Ceylon
 Latā *f* creeping plant
 Lekhanay *n* letter
 Lumpati *2nd c* to smear
 Lokidhamo *m* meanest of the
 world
 Lokasannivāso *m* existence in
 the world
 Lokavāṭṭhano *n* progress of
 the world
 Loko *m* the world people
 Lola *adj* greedy
 Lomay *n* hair fur
 Lubbhati *3rd c* to covet de
 sire
 Lumpati *2nd c* to cut off
 Lunāti *5th c* to cut mow

M

Ma *inde* not
 Macecheravinayo *m* subjugation
 of avarice
 Maeco *m* man
 Maccu *m* evil one death
 Madisa *pronominal adj* (per
 son) like me
 Madhu *n* honey
 Madhukaro *m* bee
 Madhura *a l* sweet
 Madhurattagā *n* sweetness
 Maggiko *m* traveller
 Maggo *m* way, course
 Mahajano *m* public
 Mahakulay *n* great family

Mahāh <i>m</i> name of a person	Manava <i>m</i> young man
Mahallako <i>m</i> old man	Manuko <i>11</i> frog
Mahimuni <i>m</i> the Great Monk	Mangalay <i>n</i> blessing luck, boon
Mahanadi <i>f</i> great river	Manita <i>pass dec p p</i> mineti to adore
Mahinimo <i>m</i> name of a person	Manku <i>adj</i> restless troubled
Mahipajipatigotami <i>f</i> name of a nun	Maññati <i>3rd c</i> to think know
Mahapphala <i>adj</i> greatly fruit ful	Māno <i>m</i> pile
Mahisakkaro <i>m</i> great enter tainment	Manomaya <i>adj</i> springing from (or caused by) the mind
Mahisurappo <i>m</i> name of a person	Manopubhangama <i>adj</i> having mind for its procur sor, forerunner
Mahupisiki <i>f</i> great female lay disciple	Manosetha <i>adj</i> having mind for its chief
Mahest <i>f</i> queen	Mapay <i>n</i> flesh
Mahiso <i>m</i> buffalo	Mantayati <i>7th c</i> to consult, speak privately
Majjati <i>f</i> she cat	Manteti <i>7th c</i> to consult speak privately
Majjati <i>3rd c</i> to madden in toxicity	Manto <i>m</i> charm
Mayhima <i>adj</i> middle	Manusika <i>adj</i> human
Majjhimavayag <i>n</i> middle age	Manusso <i>11</i> man
Makaso <i>11</i> mosquito	Mirabandhanag <i>n</i> fetter of evil
Makkati <i>f</i> she-monkey	Maragag <i>n</i> death
Makkato <i>m</i> monkey	Maraganta <i>adj</i> ending in death
Mala <i>f</i> garland wreath	Marenta <i>pre act p</i> of mara <i>1st c (exvii)</i> to kill
Mallikidevi <i>f</i> queen Mallika	Miso <i>m</i> month
Maly <i>n</i> dirt dust stain	Missa <i>or le nat</i>
Mama <i>pers p 1st p sing gen</i> <i>& Dst</i>	Māra <i>act des n n</i> of mara dead
Mag <i>pers 1 1st p sing acc</i>	Māi <i>f</i> mother
Manag <i>n</i> mind	
Maragag <i>n</i> death	
Mānāsika <i>adj</i> mental	
Mānavi <i>f</i> maiden	

Matango <i>m</i> elephant	Mogha <i>adj</i> empty, fruitless
Matapitāro <i>m plu</i> parents	Mohaggi <i>m</i> fire of delusion
Matta <i>pass dec p</i> of majjati intoxicated	Moho <i>m</i> delusion
Mattaññu <i>m</i> he who knows moderation (in eat ing)	Mokkhamaggo <i>m</i> way to deli verance
Mitulo <i>m</i> uncle	Mokkho <i>m</i> deliverance
Maya <i>f</i> illusion deceit	Monag <i>n</i> peace
Māyavi <i>adj</i> deceitful deluded	Muddika <i>f</i> vine wine
Mayhaṅ <i>1st pers pro n dat</i> or gen sin	Mukhaṅ <i>n</i> mouth
Māya <i>pers p 1st p sing loc</i>	Muñcati <i>2nd c</i> to release
Medhavi <i>m</i> wise man	Muni <i>m</i> monk
Medini <i>f</i> earth	Must <i>f</i> lie
Megho <i>m</i> cloud	Musiko <i>m</i> rat mouse
Metta <i>f</i> compassion friendli ness towards all beings	Mutta <i>pass dec p p</i> of muñ cati released
Micchaditthi <i>f</i> false view irrational belief	Muttaharo <i>m</i> necklace
Migadīyo <i>m</i> name of an ancient Buddhist hermitage	Mutti <i>f</i> deliverance
Migavaṅ <i>n</i> deer hunting	
Migo <i>m</i> deer	
Milayati <i>3rd c</i> to fade away feel fatigue	
Mināti <i>5th c</i> to measure	
Mitabhani <i>m</i> one who speaks moderately	
Mitto <i>m</i> friend	
Modakaṅ <i>n</i> sweet meat	
Modati <i>1st t</i> to rejoice	

	N.	
	Na <i>inde</i> not	
	Nabhi <i>f</i> the navel nave of a wheel centie	
	Nabho <i>m</i> sky	
	Nadi <i>f</i> river	
	Nagaraṅ <i>n</i> town	
	Nagaravithi <i>f</i> street of the town	
	Nagari <i>f</i> town city	
	Nigaro <i>m</i> citizen	
	Nago <i>m</i> snake	
	Nahayitun <i>inf n</i> of nahā <i>3rd</i> <i>c</i> to bathe	
	Nahi <i>inde</i> certainly not	

Nahko <i>m</i> & <i>n</i> finger nail	Nassati <i>3rd c</i> to perish
Nakhaṅ <i>n</i> finger nail	Nātoke <i>m</i> relative
Nakkhattaṅ <i>n</i> star	Nāteyya <i>pot p-p</i> of janati to know
Naligāro <i>m</i> house thatched with bamboo leaves	Nāti <i>m</i> relative
Nalo <i>m</i> a bamboo	Natu <i>inde</i> but not.
Namaṅ <i>n</i> name	Nava <i>adj</i> new.
Namati <i>1st c</i> to bow down.	Nava <i>f</i> , ship, boat
Namo <i>inde</i> bow, hail	Nāviko <i>m</i> sailor
Ñānadassanaṅ <i>n</i> sight of knowledge	Navuta <i>cardinal num.</i> <i>f</i> ninety.
Ñānakaraṇi <i>adj f</i> producing, bestowing wisdom	Nayanayaṅ <i>n</i> eye
Ñānaṅ <i>n</i> knowledge	Nayasigāro <i>m</i> ocean like logic
Ñānasāgāro <i>m</i> the ocean like wisdom.	Nayati <i>1st c m</i> , to lead
Nandirāgasahagata <i>adj</i> accompanied by useful desire.	Nayo <i>n</i> logic, method
Naṅgalayaṅ <i>n</i> plough	Nayo <i>m</i> knowledge, highest wisdom.
Ñāni <i>adj</i> , wise.	Nekkhammaṅ <i>n</i> , emancipation from (household life) passions
Narapati <i>m</i> king	Nettaṅ <i>n</i> eye
Nāri <i>f</i> woman	Netti <i>inde p. p.</i> of netti or nayati
Naro <i>m</i> man	Ni <i>m</i> , down, away, less
Nāyati <i>3rd c (causal)</i> to destroy, demolish	Nibbānaṅ <i>n</i> Nirvāna, annihilation of passions
Nāyati (<i>caus</i>) <i>part tense</i> , <i>3rd p</i> <i>sin.</i> of niseti	Nibbāpeti <i>3rd c (causal)</i> , to cause to extinguish
Niseti <i>3rd c. (caus)</i> to destroy demolish	Nibbatto <i>act dec p</i> of nibbatati, <i>3rd c</i> to be born
Niso <i>n</i> ruin	Niddhāni <i>f</i> nibbāna deliverance.
Nassati <i>imperative 2nd pers sin</i> to perish	Nicca <i>adj</i> , permanent, everlasting
	Nuccayaṅ <i>inde</i> always

P.

- Pa *forth, before*
 Pabbajja *f. ordination entrance into priest hood.*
 Pabbajito *m he who has entered into priesthood or homelessness*
 Pabbajetabba *pot p p (causal) of pabbajati*
 Pabbato *m mountain, rock*
 Pabbhavi *1st c. bhū with pa to rise*
 Pācanag *n. goad*
 Pacati *1st c to cook*
 Paccigacchanta *pre act p pati + i-gamu to return.*
 Paccigacchati *1st c with pati + ā, to return*
 Pacetmitta *m enemy*
 Paccāññissig *past tense 1st pers sin to realize he come certain*
 Paccanto *m interior*
 Paccassosug *past tense 3rd pers plu to avert, promise*
 Paccakabudhho *m sub-Buddha*
 Pacchi *inde after*
 Pacchima *adj western*
 Pacasso *m morning dawn*
 Pacita *p p p of paca 1st c to cook.*
 Padhanakkhama *adj worthy of carrying out strenuous exertion*
 Padhina *adj chief, paramount*
 Paggaho *m strenuous exertion.*
 Paggayha *inde p p of pagga nhiti to exert, hold out*
 Pabhinag *n emancipation destruction*
 Pabhtabba *pot pass dec p of pa + hi to abandon eradicate*
 Pahiya *inde p p of pa + hi 3rd c to abandon*
 Pabina *imp dec p of pa + hi 3rd c to abandon*
 Pahiyyati *hi with pa 4th c to send*
 Pabita *p p p of pa + hi to send*
 Pabhatto *adj m inten' resolute*
 Pabho *1st c hi with pa to be sufficient*
 Pa,ā *f being subject*
 Pajaha'ti *1st c to abandon put away*
 Pajjati *hi 3rd c. with pa to realize.*
 Pa,eva *inde p p of pa,ā 3rd c to drive*
 Pajjola *m light lamp*
 Pa,uyho *m cloud rain*
 Pajjati *hi with pa 1st c to know, make known*

Pakaseti *1st c (caus) kisa with*
pa to expound
Pakiso *m light ray*
Pakata *adj famous*
Pakkhipati *khupa with pa to*
throw or put in
Pakkho *m fortnight*
Pakkosati *kusa with pa 1st c*
to call
Palako *m protector*
Palalay *n straw*
Palato *act dec p p of pala*
yati to flee away
Palayati *3rd c lv with pa*
to flee away
Palayati *pāla 7th c to protect*
Paletabba *pot p p of Paleti*
to protect
Paleti *7th c to protect*
Pali *f the text*
Pālita *pass dec p p of paleti*
Pamadā *f young woman*
maiden
Pamado *m indolence*
Pamocayati *2nd c muca with*
pa (causal) to set
free release
Pamoceti *2nd c muca with*
pa (causal) to set
free release
Pamuñcatu *2nd c muca with*
pa to emit release
Pānag *n life*
Panātipato *m destroying life*
killing

Pañca *card numeral five*
Pañcadasa *card numeral fif*
teen
Pañcama *adj ord num fifth*
Pañcavaggiya *adj belonging to*
the company of five
Pandīcag *n characteristic of*
a Pundit
Pañho *m question*
Pāni *m hand*
Panita *adj excellent sweet*
nice
Paññā *f wisdom*
Pannikaro *m reward*
Pannag *n leaf letter*
Pannarasa *card numeral fif*
teen
Pannāsa *f card num fifty*
Paññāsa *f card num fifty*
Pannasala *f monastery*
Paññāsatī *f card num fifty*
Paññavantu *adj wise*
Paññīyati *imp 4th c to*
appear seem
Pāno *m being creature*
Papa *adj sinful*
Papaka *adj sinful*
Pāpakari *m sinner he who*
commits sin
Papajano *m sinful man*
Papamakkhu *m one who con*
ceals his own vice
Papamitto *m evil friend*
Pāpaṇ *n sin*
Papiyo *m sinful person*

- Patthiyato *~ti c* (pass or
 wishers form) to
 wish for aspire
 Patthita *pass p p* of pattheti
 to wish for aspire
 Patti *m* foot soldier infantry
 Pattug *infinitive* of pappati to
 arrive approach
 Payojeti *2nd c* yuja with pa
 to instigate conduct
 direct employ (causal)
 Pavattitug *infinitive* of pa+vatta
 to inaugurate esta-
 blish set on foot
 Pavatti *f* news
 Pavattita *p p p* of pa+vatta
 to inaugurate esta-
 blish set on foot
 Pavisati *1st c* to enter into
 Payirupisati *asa 1st c* with
 pari+upa to sit
 beside attend on
 associate with
 Payirupisattha *pot 1 1* of
 payirupisati to sit
 beside attend on
 associate with
 Pecca *in le* 1 ear after or in the
 next existence
 Pekkhati *1st c* ikkha with pa
 to see clearly
 Pemo *~i* affection
 Phalag *n* fruit
 Phalo *m* a plough share
 Pharu *a* *adj* harsh
 Phisuvihāro *m* comfort ease
 well being
 Pibati *pa 1st c* to drink
 Pihandhinag *n* ornament
 Pingalo *m* name of a king
 Pimta *adj* pleasant lovely
 Pipāsa *f* thirst
 Pissana *slandering*
 Pita *~i* father
 Pithag *n* chair
 Piti *f* joy
 Piva *1st c* pi to drink
 Pivitug *infinitive* of pi *1st c* to
 drink
 Piya *adj* affectionate plea-
 sant beloved lov-
 ing
 Piyanakaro *m* name of a
 person
 Pekkharani *f* pond
 Ponobhavika *~ly* causing the
 renewal of exis-
 tence
 Porana *~adj* ancient golden
 Posaniya *pot 1 1* of poseti
 to nourish
 Posati *1st c* to nourish
 Poseti *~th c* to nourish
 Potako *m* young one
 Pothetva *inde p p* of potheti
 to beat
 Potujanika *~ly* fit only for
 the worldly minded
 Pubba *pro n* previous *adj*
 eastern
 Pubb'rimo *m* eastern monas-
 tery

Pucchati <i>1st c</i> to ask	R
Pucchāmanā <i>pre pass p</i> of puccha to ask	Ragadidusaka <i>adj</i> destructive of lust etc
Puggalo <i>m</i> individual person	Ragaggi <i>m</i> fire of lust
Pujā <i>f</i> offering veneration	Rago <i>m</i> desire for sensual pleasure lust
Pujaniya <i>1st p p</i> of pujeti to adore (<i>7th c</i>)	Raja <i>m</i> king
Puṇeti <i>7th c</i> puja to adore	Rajabhato <i>m</i> soldier
Pujita <i>7th c</i> puja to adore	Ryagahay <i>n</i> an ancient town
Punabbhavo <i>n</i> rebirth	Rajay <i>n</i> dust, dust of passions
Punadivaso <i>m</i> next day	Rajapuriso <i>m</i> king's execu- tioner royal officer
Punāti <i>5th c</i> to please	Rjasabha <i>f</i> royal assembly
Puññay <i>n</i> merit	Rajataṇṇ <i>n</i> silver
Puññakari <i>adj m</i> he who does meritorious deeds	Rajay <i>n</i> kingdom
Punappunay <i>inde</i> again and again	Rakkhati <i>1st c</i> to protect
Pupphisaṇay <i>n</i> seat of flowers	Rakkhanta <i>pre act p</i> of rakkha to protect
Pura <i>inde</i> in ancient times	Rakkhita <i>pass dec p p</i> of rakkhati
Purato <i>inde</i> in the presence	Ramati <i>1st c</i> to play
Purebhattay <i>adv</i> before the mid day meal	Randhayati <i>1st c (causal)</i> to make subject to
Purisidhamo <i>m</i> meanest of men	Randheti <i>1st c (causal)</i> to make subject to
Puriso <i>m</i> man	Raso <i>m</i> flavour taste juice, essence
Purisuttama <i>m</i> noblest of men	Ratanay <i>n</i> gem precious thing
Puttadarā <i>m plu</i> wife and children	Ratho <i>m</i> chariot
Puttima <i>m</i> he who has chil- dren	Rati <i>f</i> desire
Putto <i>m</i> son	Ratthay <i>n</i> country kingdom
Puthujano <i>m</i> worldly man	Ratti <i>f</i> night
	Ravi <i>m</i> sun
	Rocati <i>1st c</i> ruca to please

Sakkato <i>pass dec p 1</i> of	Sameti <i>3rd c</i> simi to pacify
sakkaroḥ to honour	Saṇi <i>n</i> lord (causal)
Sakkatva <i>inde p 1</i> of sakka	Saṇeti <i>f</i> due respect
roḥ to honour	Samujjhati <i>3rd c</i> idha with
Sakka <i>m</i> witness	say to accomplish
Sila <i>f</i> ball	Samiko <i>m</i> heir lord
Sala <i>m</i> hull paddy	Samūjati <i>1st c</i> to tremble
Samādhi <i>m</i> concentration of	shake
mind peace	Samarati <i>1st c</i> to shake water
Samagga <i>adi</i> united	Samiti <i>f</i> association society
Samahita <i>p p p</i> of saṇ + a + bi	Samvā <i>inde</i> well
to concentrate	Samma tva <i>m</i> right living
Samajātika <i>ady</i> having equal	Sammutthi <i>m</i> right view
birth	Sammajjtabha <i>pot p p</i> of
Samalankata <i>a</i> well adorn	sammajjati
ed	Sammakammanto <i>n</i> right
Samano <i>m</i> recluse	action
Samavaka <i>ady</i> inclusive of	Sammannati <i>3rd c</i> mana with
maras	say to decide
Samaranganay <i>n</i> battle field	agree to select
Samaruha <i>pass m act dec</i>	Sammannatibba <i>pot p p</i> of
<i>p p</i> of samaruhati	sammannati to de
(mounted)	cide agree to select
Samvetha <i>pot tense 3rd per</i>	Sammasamudhi <i>n</i> right tran
son <i>1st c</i> to asso	quility
ciate with	Sammasambodhi <i>n</i> the
Samatho <i>n</i> peace	highest wisdom
Samativijhati <i>3rd c</i> to pene	Sammasankappo <i>m</i> right as
trate leak	piration
Samavayo <i>m</i> collection	Sammasati <i>f</i> right recollec
Samayo <i>m</i> time view belief	tion mindfulness
Sambodho <i>m</i> perfect enlight	Sammati <i>3rd c</i> to pacify to be
ment	pacified
Sambuddha <i>pass dec p</i> of	Sammasa <i>f</i> right speech
sambujjhati (well	Sammasayamo <i>m</i> right effort
realized)	

Sammukhikkhāro* <i>m</i> meeting,	Sankhāro <i>m</i> conformation
presence	Sankilesa <i>kīṣa</i> with saḍ
Sampajano* <i>m</i> knowing, under	7th <i>c</i> to soil.
standing, being conscious	Sannicaro <i>vi</i> acquisition
Sampanna* <i>adj</i> endowed with	Sannudhaya <i>mūḷe</i> <i>p p</i> of saḍ-
Sampapeti* <i>p</i> with sa* (caus)	ni + dhā 1st <i>c</i> . to
to cause to approach	keep, bear
Sampayogo* <i>m</i> union associa-	Sannipātaḥ 1st <i>c</i> to meet to
tion	gether, assemble
Samphappalāpo <i>m</i> empty talk	Saññojanaḥ <i>n</i> letter
Samphasso* <i>m</i> touch	Saṅgaggo <i>m</i> association
Samudayaḍhamma* <i>vi</i> that	Saṅsaro <i>m</i> the world, con-
which has the	tinual existence
nature of having	Santa <i>acc pre p</i> of aṭṭhi
an origin	being present
Samuddo <i>m</i> sea	Santa* <i>adj</i> pacified, holy,
Samutthita <i>thā</i> , 1st <i>c</i> with	peaceful
saḍ + u, to rise,	Santapo <i>vi</i> burning
originate	Santappati 1st <i>c</i> to entertain,
Samutthita <i>pass p p</i> of sa	treat
mutthita, to rise	Santhāgiraḥ <i>n</i> congress hall,
originate	town hall
Samānagata <i>adj</i> well followed	Santi* <i>f</i> serene peace, eternal
Sāṅkaranta <i>acc pre p</i> of saṅ	<i>p acc</i>
carita to walk to	Santāḍaḥ <i>n</i> presence vicinity
gether	Santhavo* <i>m</i> friendship
Sandha <i>vi</i> junction combination	Santūḍha* <i>adj</i> contented
Saṅghabheda <i>vi</i> breach of the	Santūḍhi <i>f</i> contentedness
order	Saṅvaccaro* <i>m</i> of 7 year
Saṅgaho <i>vi</i> entertainment	Saṅgaso <i>vi</i> association, living
Saṅgho <i>m</i> window	together
Saṅgho <i>m</i> real order	Saṅgāro <i>f</i> night
Saṅgha <i>adj</i> real	Saṅgāro <i>vi</i> association, living
Saṅghāro <i>acc + a</i> 1st <i>c</i> to	to be cord
know, to	<i>c vi</i>

Sapattini <i>f</i> enemy	Sattbag <i>n</i> art
Sappuniso <i>m</i> good man	Satthi <i>f</i> thigh
Saraja <i>adj</i> dusty	Sattho <i>m</i> weapon art
Sarambho <i>m</i> injury in return retribution retaliation	Savako <i>m</i> disciple
Sarata <i>f</i> worthiness	Sivakvyugay <i>n</i> a couple of disci- ples
Sariputto <i>m</i> name of the chief disciple of the Buddha	Sivanag <i>n</i> ear
Sairag <i>n</i> body	Siyagho <i>m</i> evening
Saro <i>m</i> allow voice	Se <i>inde</i> used for euphony's sake
Sarojag <i>n</i> lotus	Senapati <i>m</i> general
Sisanag <i>n</i> message dispensa- tion advice	Sen patutthinag <i>n</i> general ship
Sassamanabrahamani <i>adj</i> in- clusive of recluses and brahmins	Settbi <i>m</i> royal cashier rich merchant
Sassag <i>n</i> paddy plant	Settha <i>adj</i> excellent
Satag <i>n</i> hundred	Setthitthinag <i>n</i> the royal cashiership
Satakvyugag <i>n</i> a pair of clothes	Sevati <i>1st c</i> sevati to serve
Satattag <i>n</i> sweetness	Sevitabba <i>pot p p</i> of sevati <i>1st c</i> to serve
Sattho* <i>m</i> cunning man rogue	Seyyatha <i>inde</i> as just as
Sati <i>f</i> recollection	Seyyathiday <i>inde</i> that is to say namely
Satisambojjhango <i>m</i> the re- collection which is constituent of sup- reme knowledge	Sibbati <i>3rd c</i> to weave sew
Sato <i>m</i> recollective person	Sighag <i>adv</i> quickly
Satto <i>m</i> animal being	Sighayayi <i>adj</i> going quickly
Sattadasa <i>card num adj</i> seventeen	Sihalo <i>m</i> the Singhalese
Sattarasa <i>card num adj</i> seventeen	Siho <i>m</i> lion
Sattati <i>f card num</i> seventy	Sijjhata <i>3rd c</i> sidha to be ac- complished take place
Sattha <i>m</i> Exalted One	Sikharag* <i>n</i> top of a moun- tain
	Sikkha* <i>f</i> precept
	Sikkhati <i>1st c</i> to learn train practise

Udighati 1st c to praise	Sulha adj good nice
Ulag n precept moral practices	Subhāṣita pass p p of subhāṣati
Sificati 2nd c aica to sprinkle	Sudanta adj well trained
Singar n horn	Suddhi f holiness absolute purity
Siran n head	Sudimno m name of a person
Sirisanghabodhi m name of a person	Sudo m cook
Singsapo m any creeping thing as a centipede	Sujano m good man
Sitay n head	Sujhāti 3rd c sudhā to purify cleanse
Sisso m pupil	Sukara adj easily done
Sita a f cold	Sukaro m pig
Sitavātaparittinay n shelter from cold and wind	Sukhādo m he who gives happiness or health
Sneho m affection friendship, love	Sukhāy n happiness
So pers 1st n he	Sukhāvahy adj productive of happiness
So thāy pers p that I	Sukkapakkho m the bright half of a month
Solhāti sulha 1st c to be splendid	Sukumala adj delicate
Socana f lamentation	Sunakho m found dog
Socati 1st c to feel sorry grieve for	Sunati 3rd c su to hear
Soko m sorrow regret	Suno 1 3rd c su to hear
Soṭṭipanno m he who has attained to the first stage of sanctification	Sapamsuta pass p p of sut + pams + hi aṭṭh c to keep firm
Sotā infn of su 3rd c to hear	Supati 1st c to sleep
Soṭṭay pers p that thou	Suppatto m a right path
Soracavala f meekness obedience	Supya c supāte (pass or m pers) 1st c to sleep
Su* pres good well	Surt f liquor
	Suṭṭola adj wild c ed to liquor

Suñño <i>n</i> sun	Tamha <i>pers pro n m d n</i> <i>sing</i> from him or it
Suro <i>m</i> god	Tamhi <i>pers pro n m d n</i> <i>sing</i> in or on him or it
Susambuddha <i>pass p p of</i> <i>su + saṅ + buddha</i> <i>3rd c</i> to realize well	Taṅ <i>pers pro n him her or it</i>
Sussati <i>3rd c</i> <i>susa</i> to dry up	Tanulaya <i>n</i> rice
Susoca <i>p 3rd p s of socati</i> to feel sorry	Tani <i>pers pro n n plur</i> they or them
Suta <i>pass dec p p of sunoti</i> to hear	Tanoti <i>6th c</i> <i>tanu</i> to expound
Suttantiko <i>m</i> a person versed in the discourses	Tanti <i>f</i> string of a lute
Suvannag <i>n</i> gold	Tapag <i>n</i> asceticism
Suvannanikkhag <i>n</i> golden coin golden piece	Tapassini <i>f</i> female ascetic
Suve' <i>inde</i> tomorrow	Tipaso <i>m</i> ascetic
Suvisuddha <i>adj</i> absolutely pure	Taraka <i>f</i> star
Svātana <i>adj</i> belonging to the next day tomorrow	Tireti (<i>caus</i>) <i>1st c</i> to cross
T	
Ta' <i>pers pro n f plur</i> they	Tasag <i>pers pro n f plur</i> to or for them or of them
Tabhi <i>pers pro n f plur</i> by or with them	Tasma <i>pers pro n m d n</i> <i>sing</i> from him or it
Tadā <i>inde</i> then	Tasmāg <i>pers pro n m d n</i> <i>sing</i> in or on him or it
Tādisa' <i>adj</i> the same of that kind	Tassa <i>pers pro n m d n</i> <i>sing</i> to him or it & of him or it
Tāhi <i>pers pro n f plur</i> by or with them	Tassa <i>pers pro n f sing</i> to her
Tahig <i>inde</i> there	Tassag <i>pers pro n f sing</i> in or on her
Takkaṣila <i>f</i> the ancient uni- versity town of India	Tasu <i>pers pro n f plur</i> in or on them
	Tata <i>n</i> my dear my good sir (affectionate mode of address)

- Tattva: *inde* there
 Tathipi: *inde* even so
 Tatiya: *ord num adj* third.
 Tatra: *inde* there.
 Tava: *inde* still, yet
 Tiva *adi* till yet still
 Tvaṃ *per p* thou
 Tivatiṃ,adevaloko *ns* tivatiṃ
 sa heaven
 Taya *pers pro n 2nd sing* by
 or with thee.
 Tiya *pers pro n f 2nd sing*
 by or with her
 Tiyāṃ *pers pro n f sing in*
 or on her
 Tayo *card. num (plur)* three
 Tīyo: *pers pro n f* they or
 them
 Te: *pers pro n* they, them, to
 thee, by thee
 Tebhi *pers pro n m & n plur*
 by or with them
 Tehi: *pers pro n m & n plur*
 by or with them
 Telag *n* oil
 Telasa *card num adj* thirteen
 Tena *pers pro n m & n* by
 or with him or it
 Terasa *card num adj* thirteen
 Tesag *pers pro n m & n*
 plur to or of them
 Tesu *pers pro n m & n*
 plur in or on them
 Thaketaḥha *1st pers p* of
 thaka *1st c.* to close
 Thapetiā: *inde p p.* of thapeti
 to place
 Thero: *m* therā elder
 Thomaṇiya: *adj* praise-
 worthy
 Ti: *card num adj* three
 Tibharāga: *adj* excessively
 sensual
 Timag: *n* grass
 Tinasalika: *f* a straw
 Tīsa: *f card num* thirty
 Tīsaṭi: *card num f.* thirty
 Tīparivatta: *adj* of triple
 order
 Tissa: *m* name of a person.
 Tissa: *pers pro . f sing.* to,
 from, or of her
 Tissaṇa *pers pro n f sing* to
 from, or of her
 Titikkha: *f* patience.
 Titti: *f.* satisfaction
 Tumhag: *pers pro n 2nd p*
 plur to or for you
 or yours
 Tumhag *pers pro n 2nd p*
 sing to for or of,
 thee
 Tumhe: *pers pro n 2nd p*
 plur you,
 Tumhehi: *pers pro n 2nd p.*
 plur by or with
 you.
 Tumhesu: *pers pro n: 2nd p*
 plur in or on you
 Tumho: *pers pro* you.

Tussati* 3rd c to please to be
pleased

Tuttha adj contented delight
ed pleased

Tutthi f satisfaction

Tutthidayo m reward

Tuvaṇ pers pro n 2nd p
sing thou or thee

Tuyhaṇ pers pro n 2nd p
sing to or for
thee or thine

Tvaṇ pers pro n 2nd p sing
thou or thee

Tvaṇi pers pro n 2nd p sing
in or on thee

U

U up above superior

Ubbhavati 1st c u + bhū
to originate result
produce

Ubhayattha inde m both
worlds

Uccayo m accumulation

Ucchinna adj eradicated

Uechu n sugar cane

Udakaṇ n water

Udacca adj highest

Udaccabrahmanakulaṇ n the
highest Brahmin
family

Uddissa inde p p of uddesi
to point out declare
recite (on account of

Uggacchanta pre act p of u +
gamu to rise (1st c)

Uggamo m coming on appea
rance

Ukkhali f cooking vessel

Ukkapa adj rubbish

Uluko n owl

Ummaggo m evil course tun
nel

Ūṇi adj less

Unhakiḷo n summer hot
weather

Upa pref near less next sub

Upacita p p p of upa + ci to
accumulate

Upādanakkhandho m khand
ha or aggregate spring
ing from attachment

Upadeso m advice

Upadharetva inde p p of upa
dhvati to inquire
into investigate

Upadhi m passion

Upadhisati disa with upa 1st
c to teach advise

Upādiyati imp pre 3rd p s of
upādi to take in

Upagāñchu p 3rd p plur of
upagacchati to fol
low

Upajjhāyo m preceptor

Upakkīṭṭha pass dec p p
soiled

Upako m name of a mendicant

Upanahi <i>adj</i> bearing hatred enmity	Ussavo * <i>m</i> snow
Upamissaya <i>inde p p</i> having depended on	Uttama <i>adj</i> noble highest best
Upandevialoka <i>m</i> higher heaven	Uttamango <i>m</i> head
Upasako * <i>m</i> lay devotee	Utlara <i>adj</i> northern
Upasamo <i>ii</i> pacification quietude	Uthati <i>tha</i> with <i>u</i> 1st c to get up rise
Upasampada <i>f</i> taking acqui- sition ordination	Uthāya <i>inde p p</i> of <i>uthati</i> * to get up rise
Upasanta <i>adj</i> serene pacified	Uyyāney <i>n</i> pleasure garden
Upassayo <i>n</i> asylum dwelling	Uyyojeti 2nd c (caus) to send out
Upatisso <i>m</i> name of a person	
Upatthambhabhāta <i>adj</i> sup- portive	V
Upatthitathay 1st c <i>tha</i> with upa to help	Vacag <i>n</i> word
Upatthata <i>adj</i> served ready present	Vaccho <i>m</i> calf
Upavadi * 1st c upa with vadi to abuse insult	Vadany <i>n</i> face
Upavālo <i>m</i> abuse censure	Vadati 1st c to speak
Upāyiso <i>ii</i> de peration des- pair	Vatthati 1st c to grow
Upāyo <i>m</i> stratagem	Vatthaki <i>m</i> carpenter
Upeti 1 with upa to throw on jam	Vatthunattha <i>pot p p</i> of <i>vatti</i> hath to grow
Upasathigayay <i>i</i> the full o chapel where al uposa ha service is held	Vadhati 1st c to kill strike
Uppay <i>i</i> 3rd c <i>pala</i> with u to be born	Vatthabba <i>pot p p</i> of <i>vad</i> hath to kill strike
Ura <i>n</i> heart bla	Vadha <i>f</i> bride young wife
	Vāli <i>ii</i> one who speaks speaker
	Vahanta <i>acc pre p</i> of <i>vahati</i>
	Vahati 1st c to bear carry
	Vajjo <i>n</i> cattle shed
	Vanna <i>n</i> world hole
	Vanna <i>n</i> forest
	Vanna <i>i</i> desire for existence
	Vāṇeti 1st c <i>ii</i> to decrease

Vandati	<i>1st c</i> to worship adore salute	Vatthag	<i>n</i> cloth
Vandaniya	<i>pot p p</i> of van dati to worship adore salute	Vatthintanha	<i>f</i> desire for worldly things
Vandita	<i>p p p</i> of vanda <i>1st c</i> to adore	Vayamo	<i>m</i> exertion
Vaniyo	<i>m</i> merchant	Vayati	<i>1st c</i> vā to blow
Vannado	<i>m</i> he who gives colour complexion	Vedana	<i>f</i> sensation feeling
Vannayati	<i>7th c</i> to praise	Vedayati	vida <i>7th c</i> to endure know
Vannavantu	<i>adj</i> having a beautiful complex ion	Vedeti	ida <i>th c</i> to endure know
Vanneti	<i>7th c</i> to praise	Vedo	<i>m</i> the Hindu scripture
Vapno	<i>m</i> colour caste efful gence	Vego	<i>m</i> haste
Vari	<i>n</i> water	Vejjakammag	<i>n</i> medical pro fession
Vaso	<i>m</i> residence dwelling	Vejo	<i>m</i> physician
Vasalo	<i>m</i> an outcaste	Velu	<i>m</i> bamboo
Vasanatthanag	<i>n</i> place for dwelling	Venayika	<i>adj</i> versed in vin aya
Vasanta	<i>act pre p</i> of vasati	Verag	<i>n</i> enmity envy
Vasati	<i>1st c</i> to dwell	Verañja	<i>f</i> name of an ancient city in India
Vāsavo	<i>m</i> sakka the king of gods	Vesayakarvag	<i>n</i> discourse declaration
Vasi	<i>adj</i> subject or prone to	Vi	<i>pref</i> apart away
Vasi	<i>f</i> axe	Vibhavatanha	<i>f</i> desire for annihilation in the very first form of existence
Vasipharasun	<i>n</i> axe & hatchet	Vibhasati	<i>1st c</i> to shine well
Vata	<i>inde</i> certainly	Vibhasita	<i>adj</i> well adorned
Vitapana	<i>m</i> & <i>n</i> window	Vibadha	<i>m</i> learned man
Vattag	<i>n</i> face	Vicarati	vi + carā <i>1st c</i> to walk or go about
Vattati	<i>3rd c</i> to exist to be	Vidhamati	<i>1st c</i> dhama with vi to destroy
Vatthado	<i>n</i> he who gives clothes		

Vidita: <i>past dec p p</i> of <i>vida</i> to understand	Vinavati <i>1st c</i> <i>ni</i> with <i>vi</i> , to put away, subdue
Vigata <i>adj</i> free from	Vinayo <i>m.</i> modesty, discipline
Vigatavalahaka <i>adj</i> free from clouds.	Vindati <i>2nd c</i> <i>vida</i> to get, enjoy endure
Viharati <i>1st c</i> <i>vi + hara</i> to dwell	Vinūṇaṇaṇa <i>m</i> mind, conscious- ness
Vihāro <i>m</i> monastery Buddhist temple	Vipanna <i>adj</i> failed, perished.
Vihā m. paddy	Vippabaya <i>inde p p</i> of <i>vi +</i> <i>pa + ha</i> to abandon entirely
Vijateti <i>3th c</i> <i>jaṭa</i> , with <i>vi</i> to dis-entangle	Vippanuttha <i>adj</i> freed from
Vijayo <i>m</i> name of the Indian prince who colo- nized Ceylon	Vippasanna <i>adj</i> exceedingly pleasant, pure
Vijayo <i>m</i> victory	Vippatisvāri <i>adj</i> disheartened
Vijja <i>f.</i> education, knowledge	Vippayogo <i>m</i> separation
Vijjhati <i>3rd c</i> to pierce or shoot with an arrow	Vipula <i>adj</i> immense, great
Vikasa <i>adj</i> full blown	Virago <i>m</i> absence of lust
Vikasati <i>1st c</i> <i>vi + kasa</i> to blossom	Viraja <i>adj</i> stainless
Vikāsi <i>kasa</i> , with <i>vi</i> . <i>2nd c</i> <i>past t</i> to blossom	Viramati <i>1st rama</i> , with <i>vi</i> to abstain
Viklinati <i>5th c</i> <i>vi + ki</i> to sell	Virajati <i>n</i> strength
Vikāso <i>m</i> charm beauty	Viro <i>m</i> brave and prominent person
Vilampati <i>2nd c</i> <i>lapi</i> with <i>vi</i> to plunder	Virocati <i>ruca</i> <i>1st c</i> with <i>vi</i> , to shine clearly
Vimarati <i>1st c</i> to inquire into	Vikāsi <i>f</i> card sum twenty.
Vimutti <i>f</i> emancipation from passions deliver- ance	Vikāsi <i>f</i> street
Vini <i>inde</i> without	Vissajjati <i>3th c</i> <i>sajja</i> , with <i>vi</i> , to send forth, answer
	Vissāso <i>m</i> intimacy, trust
	Vissajjhati <i>suddha</i> with <i>vi</i> <i>3rd c</i> to purify itself.
	Vissu <i>inde</i> , separately

Vita *adj* freed
 Vitamala *adj* stainless
 Vitarati *1st c* tara with vi to
 cross pass away
 abandon
 Vitinna *pass dec p* of vitara
 ti escaped from
 free from
 Vitivattati *3rd c* vi-tati to
 pass away give up
 Vitudag *act pre p* of vitudati
 to strike sting
 Vitudati* *1st c* tuda with vi
 to strike sting
 Vivarati* *1st c* vara with vi
 to open
 Vivarittabba *pot p p* of vira
 rati to open
 Viveko : *m* serenity, peace
 Vividha *adj* various
 Vo *pers pro n plus* you by
 or with your
 Vuddho *m* elder
 Vunati *4th c* vu to restrain
 Vuso *m* bullock
 Vutthi *f* rain
 Vutta *pass dec p p* vadati
 Vyadhi* *m* disease
 Vyadho* *m* hunter
 Vyapita *adj* pervaded
 Vyasanag *n* ruin
 Vyakaranag *n* grammar

Y.

Yācati *1st c* to beg
 Yaciyamāno* *pass pre p* of
 yācati
 Yadā *inde* when
 Yadi : *inde* if

Yādisa *adj* of what kind or sort
 Yagu *f* rice gruel
 Yajati *1st c* to perform adore
 Yakkho *m* demon, friend
 Yanag *n* vehicle
 Yanado *m* he who gives vehicle
 Yasavantu *adj* famous, of
 reputation
 Yasassi *adj* famous glorious
 Yatati *1st c* to exert, try
 Yathabhuta *adj* true, correct,
 real
 Yathalabbhavantuttha *adj* quite
 contended
 Yathakammap *adv* according
 to one's actions
 Yati *m* monk
 Yato *act dec p* of yati.
 Yattha *inde* where wherever
 Yava *inde* until, while as
 long as
 Yavajivag *adi* as long as or till
 the life lasts
 Yavakmap *adi* as long as
 Yo *relative pro n* who, that,
 which
 Yodho *m* warrior
 Yottag *n* the tie of the yoke
 of a plough
 Yuddhag *n* fight war
 Yugag *n* pair couple
 Yujhati *3rd c* to fight
 Yujjati *2nd c* to combine
 Yuthag *n* herd
 Yuthapala *m* the head of a herd.
 Yutta *adj* fit
 Yuvati *f* maiden, young
 woman

ENGLISH -PĀLI VOCABULARY

A

Abandon v cya. 1st c.
 Abhāṅg s bahag n
 Abho akkha inde
 Abuse s upavādo r.
 Accept v gāha with pati 6th c
 Accumulate v ci with upa 5th c
 Aciravall s aciravall f
 Acquire v lābha 1st c
 Act s kammag n
 Active adj appamādi
 Admit (into the order) v vāja
 with pa 1st c
 Adore v vanda 1st c
 Adoration s pūj f
 Adorned adj samalankata
 Advantage s anisagga m
 Advice s upadeso m
 Advise v upadisiati 1st c
 Affection s pemo m
 After pacchi inde
 Afraid (to be) v bhīyati 1st c
 Age s aya n
 All pro n sabba
 Alms s dānag n
 Alone eko va
 All wise One s sabbāñña m
 Also api inde
 Always abhūghaso inde
 paccag, adv

Ancient timo (m) para inde
 Anl. cony ca
 Anger s kodhio m
 Angry (to be) v vudha kupa
 3rd c
 Animal s satto n.
 Any? pro n yo
 Anyone pro n yo koci
 Anything pro n yakkhiṇi
 Appearance s ugghama r.
 Approach s apa with pa 6th c
 (payjoti)
 Arry s aṇṇi f
 Arrive s apa with ja 1th c
 (papavati)

Art v bhū 1st c
 Ascetic s issi m
 Ask v pucchā 1st c
 Associate with v sevu 1st c
 bhaja 1st c
 Association s saṅgaggo m
 samigama m
 Attain to s apa with pa 4th c
 (papavati) adhi
 gacchati

B.

Bad man s dujano m
 Ball s gulo m
 Banner s dhajo m
 Bathe v vaha 3rd c
 Battle field samaranganag. n
 Beat v putha 2th c

Become *v bhā 1st c*
 Bee *s madhukaro m*
 Before *purato inde*
 Beg *yaca 1st c*
 Beggar *s yācako m*
 Begin *v rabha with a 1st c*
 Boing *s pajā f satto m*
 Benares *s Baranasi f*
 Bhikkhu *s Bhikkhu m*
 Birth *s jati f*
 Birth (having equal) *sama jātika adj*
 Blame *v upavadatai 1st c*
 Blessed One *s Bhagava m*
 Blow *v va 1st c or 3rd c*
 Blue lotus *s niluppalag n*
 Body *s sarirag n*
 Born (to be) *v vatu with n 3rd c*
 Boy *s bālo m*
 Brahmin *s brahmano m*
 Brahma angel *s brahma m*
 Brahmacari *s brahmacari m*
 Breach in the order *s sangha bhedo m*
 Break *v bhida 2nd c*
 Bring *v aharati 1st c*
 Brother *v bhātu m*
 Buffalo *s mahiso m*
 Bull *s go m*
 Burn *v dāha 1st c*
 Business *s kammando m*
 But not *na tu inde*
 Buy *v ki 5th c*

carry = *vahati*

Call *s vaccho m*
 Call *v pakkosati 1st c*
 Cat (she) *s majjari f*
 Cattle shed *s vajo m*
 Cause *s nidānag n*
 Cavalry *s assasena f*
 Celibate life *s brahmacari yag n*
 Certain *eka pro n*
 Certainly *adv nunag*
 Ceylon *s Lanka f*
 Chamber *s gabbho m*
 Characteristic *v dhammatā f*
 Charm *s manto m*
 Chicken *s kukkuta potako m*
 Chief *adj agga*
 Child *s bālo m darako m*
 City *s purag n*
 Cleanse *v sudha 3rd c*
 Close *v thaka 7th c*
 Clothes (pair of) *s satakayu gag n*
 Cloths *s vatthag n*
 Collect *v ci 5th c*
 Come *v gamu with a 1st c*
 Command *s anā f*
 Commit *v kara 6th c*
 Complexion *s vāno m*
 Conducive (to be) *v vatu with sag 1st c*
 Conduct *s acāro m*
 Confidence *s saddhā f*
 Contented *adj santuttha*

Contentedness s santuttha f	Despise v ñī, with ava (ava jñāti)
Contentment s santuttha f	Destroy v nasa 3rd c (causal).
Conquer v jī 1st c jī 2th c	Devadatta s Devadatto m.
Cook s sūdo m	Develop v bhū (causal) 1st c
Cook v. paca 1st c	Devise v cintā 3rd c
Cooked rice s odano m.	Devour v khāda 1st c
bhattag u	Uhammadinnā s dhammadin nā f.
Corn: s dhaññag n	Die v carati 1st c
Covet v lubha 3rd c	Diligently adu appamādi
Cow s dhenu f	Disciple s sāvako m
Crow s kaka m	Disciple (female) s sāvika f
Cry v ruda 1st c.	Discourse s desanā f
Cut v chhī 2nd c	Disenchant s vibhū m.
	Do v kara (karaṇi) 4th c
	Doctrine s dhammo m
	Door s kāmā r
	Dog s sī m
	Drink v pi (piṇṇi) 1st c
	Drink inf piṇṇu
	Drum s dandibhū f
	Dry up v vasa 3rd c
	Dull ignorance s Dullhantā m nt m
	Daily s kaccā r
	Dwell v vasa 1st c
	Σ
Dance s natag u	
Dark half of the month s kalapakkha r	
Daughter s duhitā, dhītā f	
Day s divaso m	
Death s kṛto m maraṇag m	
Decree v vāsa 1st c 2nd c	
Decrease v janhīyati 3rd c	
Deer s kamīnā m	
Deer s mīnā m	
Deer hunting s migarā m.	
Delirious (to be) v 1st c 3rd c	
Debate v vāda m	

Folk : yutho m n
 Follow v gamu 1st c with anu
 Food : odano m
 Foot : padan n
 Forces : sena f
 Forest : vanan n
 Forgive v khama 1st c
 Forgiveness : khama f
 Form : rupan n
 Fortune : bhogo m
 Four num adj catu
 Fourth adj catuttha
 Fowl : kukkuṭo m
 Friend : mitto m, sakhi m
 Friend (female) : sakhi f
 Friendliness towards all beings

: mettā f

Frog : mandakko m
 Fruit : phalang n
 Fulfil v kara 6th c
 Furious adj canha
 Future : anigato m

G

Gain : labha 1st c
 Gain : lābho n
 Ganges : Gangā f
 Garland : malā f
 Gem : raṇan n
 General : Senāpati n
 Generalship : Senāpattā
 n n
 Get : labha 1st c
 Ghosako : Ghosako s
 Girl : kullā f
 Give : dā 1st c

Go : gamu 1st c (gacchati)
 Goat : aṇṇo m
 God : Devo m Suro m
 Gold : suvannan n
 Good adj kalyāṇa
 Good conduct : sādācāro m
 Good man : sappuriso n
 Go out v gamu with ni 1st c
 Grammar : vyākaranan n
 Grandson : paputto m
 Great adj mahanta
 Grieve for v suca 1st c (socaṭi)
 Ground : bhūmi f
 Grow : vāṭṭha 1st c

H.

Happiness : sukhar n
 Happiness (endowed with)
 sukhlā aḥ
 Head : siran n
 Hear : su 4th c
 Hearer : sotu m
 Heaven : devatalo m
 Hear : samālo m
 Hell : duggatā f
 Help : thā with upa 1st c
 Hen : lokkuttī f
 Here aḥ adha m c
 Hereafter : paccā n c
 High adj uccan n c
 Hinder v roḍḍi s 1st c
 Holy one : Arahā s
 Hot : gḍḍo n
 How : māha n
 How : āso m

Other *adj* para aññaOwl *s* uluko *12*Ox *s* go *m*

P

Paddy * *s* vihi *m*Paddy plant *s* sassag *n*Pair of clothes *s* satakayugay *n*Palace *s* pasādo *m*Pandit *s* pandito *m*Pardon *v* khama *1st c*Parents *s* matāpitāro *m*Park *s* uyyānag *n*Passion *s* kilesa *m*Pasture *s* gocaro *m*Patience *s* khamā *f*Peace *s* monag *n*People *s* jano *m*Perish *v* nasa *3rd c* rudha
with *m* *3rd c*Permanent *adj* nicca attāPig *s* sukaro *m*Play *v* rama *1st c*Please *v* ruca *1st c* (*rocati*)Pleased to be *v* tusa *3rd c*Plunder *v* lupā with *vi* *2nd c*Poet *s* kavi *m*Pond *s* pokkharani *f*Poor *adj* duggataPossible sakka *inde*Pot *s* kuto *m*Practise *v* yujā with
*2nd c*Praise * *v* kattā *7th c*Praiseworthy *adj* thomaṇiyaPreach *v* dāsa *7th c*Precept *s* sīlag *n* sikkhā *f*Precious *adj* mahagghaPrepa *e* *v* kara *6th c*Presence *s* santikag *n*Presence (in the) purato *inde*Present *s* tutthidayo *m*Prince *s* kumaro *m*Princess *s* kumārī *f*Prone to be *v* asī bhavati *v*Protect *v* rakkhā *1st c*Punish *v* dā *7th c*Punishment *s* dādo *m*Pupil *s* sisso *124*Purify *v* sudhā *3rd c*Put in *v* khīpa with *pa* *1st c*

Q

Queen *s* mahesī *f*

R

Raise *v* ussāpeti *caus*Rapture *s* jhānag *n*Reach *v* apa with *pa* *4th c*Realize *v* ñā with *pari* *5th c*Receive *v* labhā *1st c*Recognise *v* ñā with *sag* *5th c*Regard garavo *m*

Other *adj* para añña

Owl *s* ululo :

Ox *s* go m

P

Paddy * *s* vihi m

Paddy plant *s* sassag n

Pan of clothes *s* satakayugan n

Palace *s* pisado :

Pand t *s* panlito m

Pardon *v* khama 1st c

Parents *s* matip taro :

Park *s* uyyanag n

Passion *s* kuleso m

Pasture *s* gocaro m

Patience *s* khamā f

Peace *s* monag n

People *s* jano m

Perish *v* nasa 3rd c rudia
with ni 3d c

Permanent *adj* nicca, attā

Pig *s* sukaro m

Play *v* rama 1st c

Please *v* ruca 1st c (rocats)

Pleased to be *v* tusa 3rd c

Plunder *v* lupa with vi 2nd c

Poet *s* kavi m

Pond *s* pokkaranā f

Poor *adj* duggata

Possible sakka inde

Pot *s* kuto m

Practise *v* yujā with ann
2nd c

Praise : kattha 7th c

Praise *s* vanno m kitta f

Pruseworthy * *adj* thomaniya

Pieacl *v* dsa 7th c

Precept *s* silag n sikkha f

Prece oia *adj* mahaggha

Prepare *v* kara 6th c

Presence *s* santikag n

Presence (in the) purato inde

Present *v* tuthidayo :

Prince *s* kumāro :

Princess *v* kumari f

Prone to le vasi bhavati v

Protect : rakkha 1st c

Pun sh *v* danda 7th c

Punishment *s* danda m

Pupl *s* sisso :

Purify : sudha 3rd c

Put in : khijā with pa 1st c

Q

Queen *s* malesi f

R

Raise : ussapeti caus

Rapture *s* jhanag n

Reach *v* apa with pa 4th c

Realize *v* ñā with pari 5th c

Receive *v* labha 1st c

Recognise *v* ñā with sag 5th c

Regard garavo m

Regret *s* soko m

Reign *v* (rajag) karoti 6th c

Rejoice *v* muda 1st c (modati)

Relative *s* bandhu m

Release *v* muca 2nd c

Released mutta *adj*

Remain	c ratta wāṭṭa	1st c	Seek	isa	1st c (cāṇi)
Remember	c sara	1st c	Seem	c dīssate	
Respect	c garava	m	Seize	c gaha	with c ganhātu
Restless	c āḷa	māṇku	Sell	ka	with vā with c
Revolt	c vipaka	m phalaḷa	Send	c ka	with c witi pa
Return	c paccigacchati	1st c	Senior ty (accord ng to)	c ya	hibu ḷḥan
Reward	c tūḷḥaḷa	m	Sense	c indriyaḷa	m
Ree	c bhadda	m	Serenty	c sant	f
Rich man	c dhanika	m	Sevan	c dā	m kankaro m
Richter	c bhoga	m	Serve	c bhaja	1st c serva
Rigorousness	c dhammo	m		1st c	
Ring	c uḷḷama	m	Sew	c sūva	3rd c
River	c padī	f	Shade	c chāyā	f
Robe	c cīvara	m	Shake	c kampa	1st c
Root	c mūḷa	m	Slame	c bhija	f
Royal assembly	c rājasaḷa	f	Sho	c	nā
Royal order	c setthi	m	Slect	c aḷḷaḷa	f
Pun	c nīsa	m	Sho-elephant	c baḷḷa	of f
Pin	c ḷḷa	1st c	Shetent	c y	thiya m
Run (after)	c ḷḷa	1st c	Shine	c lpa	3rd c
	with anu		So	(māḷḷaḷa) c vāḷḷa	

Smear* i *lipa 2nd c*
 Snake s *nago m*
 Soil v *kilisa with sag 7th c*
 Soldier s *yodho m*
 Some *ekacce*
 Son s *putto i*
 Song s *gitaṃ n*
 Sorry to feel i *sacca 1st c*
 Speak v *vada 1st c*
 Speaker s *vattu m*
 Spiritual *adj apphattika*
 Splendid to be v *subha 1st c*
 (sobbhata)
 Spring up i *pabhavata ubbhavata*
 Sprinkle v *sica 2nd c*
 Stanza s *githa f*
 Star s *nakkhattaṃ n*
 Start v *yuja with pa 2nd c*
 3rd c caus (payo
 jeti payojayati)
 Steal v *cura (corete corayato)*
 7th c
 Straw s *palilaṃ n*
 Stratagem s *upāyo*
 Study s *apphayaṇaṃ n*
 Subjects s *paja f*
 Subject to *vasi aḷ*
 Successively *adv yathakkamaṃ*
 Such *edisa adj*
 Summer s *unhakalo m mila*
 gho m
 Sun s *ravi m*
 Surrounded c *parit-ta 4th c*
 et: adj madhura

Sweet meat* s *modakayaṃ n*
 Sword s *asa m*

T

Take i *gaha 5th c*
 Take away i *hara 1st c*
 Take place i *siddha 3rd c*
 Takkaṣila s *takkaṣila f*
 Tathāgata s *tathāgato m*
 Teach i *upadisa 1st c*
 Teacher s *teyyo m*
 Tell v *vada 1st c*
 Temple* s *viharo m*
 Ten num *adj dasa*
 That *eta pro n*
 Theft s *coriyaṃ n*
 Then *pro n tesayaṃ tisaṃ*
 There *tattha tatra inde*
 They *pro n te ta ne*
 Thief s *coro m*
 Thing s *dabbhaṃ n*
 Thrust s *pāsa f tanha f*
 This *pro n ayaṃ (m d f nom*
 sing of ima)
 Thought s *cittaṃ n*
 Thence *adv ta*
 Three worlds s *tilokaṃ n*
 Throw away i *khupa 1st c*
 Thus *evayaṃ inde*
 Tiger s *dipa m*
 Tigress s *dipani f*
 Till *adv tava*
 Time s *kalo m*
 Today *ajja*
 Tomorrow *suva inde*

Within *abbhantare loc sm of*
abbhantaray n

Without *vinā inde*

Woman *s nārī f*

Word *s vacay*

World *s loka m*

Worship *ṭ vanda 1st c*

Worthiness *s siratī f*

Wreath *s mālā f*

Wrath *s kodho m*

Y

Year *s saṅvaccharo m vas*
so m

Yesterday *hiyo inde*

You *pro n tumha*

Young man *s māṇavo m*

Young woman *s yuvatī mām*
ā f

Youth *s māṇavo m*



THE PĀLI ALPHABET.

IN SINHALESE CHARACTERS

VOWELS

අ ෙ, ආ ෙ, ඉ ෙ, ඊ ෙ, උ ෙ, ඌ ෙ, ඍ ෙ, ඎ ෙ.

CONSONANTS

ක ka,	ඛ kha,	ග ga,	ඝ gha,	ඛ na,
ච ca,	ඡ cha,	ජ ja,	ඣ cha,	ඤ ña,
ට ta,	ඨ tha,	ඩ da,	ඬ tha,	ණ na
ත ta,	ථ tha,	ද da,	ධ dha,	න na,
ප pa,	ඵ pha,	බ ba,	භ bha,	ම ma

ය ya, ර ra, ල la, ව va, ෂ sha, හ ha, ඉ ෙ, ආ ෙ

The vowels as represented above are used only at the beginning of words and when they are added to the consonants they are represented by symbols, which will follow. The addition of 'අ ෙ' to the consonants is shown in the list of consonants above.

For the other vowels the following symbols are respectively used —

ඃ, ඣ, ඤ, ට, ඨ, ඬ, ත, ඡ.

These symbols are added to the consonants in different positions. Some [ඣ ෙ] following as ක ka, some [ඨ ෙ] preceding as ඡ cha, some [ඣ ෙ] on the top as ඡ ka, ඣ ෙ, some [ඨ ෙ] below as ඣ ku, ඣ cu, ඣ ku, ඣ cu, and ඨ ෙ both preceding and following as ඡ ka.

So as to help the learner we give a complete list of consonants attached with all their symbols —

ක ka,	ඡ ka,	ඣ ku,	ඣ ku,	ඡ ka,	ඡ ka.
ඛ kha,	ඣ kha,	ඣ kha,	ඣ kha,	ඣ kha,	ඣ kha.
ග ga,	ඣ ga,	ඣ ga,	ඣ ga,	ඣ ga,	ඣ ga.

Within *abbhantare loc sin of*
abbhantaray n

Without *vinā inde*

Woman *s nari f*

Word *s vacaṃ*

World *s loka m*

Worship *i vanda 1st c*

Worthiness *s saratā f*

Wreath *s mala f*

Wrath *s kodha m*

Y

Year *s sayyaccharo m vas*
so m

Yesterday *hiya inde*

You *pro n tumha*

Young man *s manavo m*

Young woman *s yuvati mām*
aṭṭi f

Youth *s manavo m*



ක gha	භ gha	භි gha	භ ghu	භු ghu	භ : gho	භො gho
ක nā	භ n	භි n	භ nu	භු nu	භෙ no	භො no

ච eā	ච e	චි e	ච eū	ච eū	චෙ eā	චො eā
ච cha	ච chi	චි cha	ච chu	චු chu	චෙ che	චො cho
ච ja	ච j	චි j	ච ju	චු ju	චෙ je	චො jo
ච jha	ච jhi	චි jhi	ච jhu	චු jhu	චෙ jhe	චො jho
ච nā	ච n	චි n	ච nā	චු nā	චෙ nē	චො no

ච t	ච t	චි t	ච tu	චු t	චෙ te	චො to
ච tha	ච thi	චි thi	ච thu	චු thu	චෙ the	චො tho
ච l	ච l	චි l	ච lu	චු l	චෙ le	චො lo
ච dha	ච dhi	චි dhi	ච dlu	චු dlu	චෙ dhe	චො dho
ච na	ච n	චි n	ච nu	චු nu	චෙ ne	චො no

ච t	ච t	චි t	ච tu	චු t	චෙ te	චො to
ච tha	ච thi	චි thi	ච thu	චු thu	චෙ tne	චො tho
ච d	ච d	චි d	ච du	චු du	චෙ de	චො do
ච dha	ච dhi	චි dhi	ච dhu	චු dhi	චෙ dhe	චො dho
ච n	ච n	චි n	ච nu	චු n	චෙ ne	චො no

ච p	ච p	චි p	ච pu	චු p	චෙ pe	චො po
ච pha	ච phi	චි phi	ච phu	චු phu	චෙ phe	චො pho
ච b	ච b	චි b	ච bu	චු b	චෙ be	චො bo
ච bha	ච bhi	චි bhi	ච bhu	චු bhu	චෙ bhe	චො bho
ච m	ච m	චි m	ච mu	චු m	චෙ me	චො mo

ච y	ච y	චි y	ච yu	චු y	චෙ ye	චො yo
ච r	ච r	චි r	ච ru	චු r	චෙ re	චො ro
ච l	ච l	චි l	ච lu	චු l	චෙ le	චො lo
ච v	ච v	චි v	ච vu	චු v	චෙ ve	චො vo
ච s	ච s	චි s	ච su	චු s	චෙ se	චො so
ච h	ච h	චි h	ච hu	චු h	චෙ he	චො ho
ච ā	ච ā	චි ā	ච āu	චු ā	චෙ āe	චො āo
ක kaṇ	භ gaṇ	භි cuṇ	භ suṇ	භ saṇ	භෙ teg	භො kong

නමො තස්ස හතව්‍යතා ඉරතොතා සම්මා සම්බුද්ධස්ස
 Namo tassa Bhagavato arahato Samma sambuddhassa

බුද්ධං	සරණං	ගච්ඡාමි
Buddhaṃ	saraṇaṃ	gacchāmi
ධර්මං	සරණං	ගච්ඡාමි
Dhammaṃ	saraṇaṃ	gacchāmi
සංඝං	සරණං	ගච්ඡාමි
Saṅghaṃ	saraṇaṃ	gacchāmi

පාණතිපාතා	වේරමණී	සික්ඛාපදං	සමාදියාමි	
Panātipātā	veramaṇi	sikkhapadaṃ	samādiyāmi	
අදින්නාදිනා	වේරමණී	සික්ඛාපදං	සමාදියාමි	
Adinnadāna	veramaṇi	sikkhapadaṃ	samādiyāmi	
කාමෙසු	මිච්ඡාචාරා	වේරමණී	සික්ඛාපදං	සමාදියාමි
Kāmesu	micchacārā	veramaṇi	sikkhapadaṃ	samādiyāmi
මුසාවාද	වේරමණී	සික්ඛාපදං	සමාදියාමි	
Musavādā	veramaṇi	sikkhapadaṃ	samādiyāmi	
සුරාමරය	මජ්ඣිමාදිකා	වේරමණී	සික්ඛාපදං	සමාදියාමි
Surameraya	majjapamāda	veramaṇi	sikkhapadaṃ	samādiyāmi

සබ්බපාපස්ස අකරණං, කුසලස්ස උපසම්පදා
 Sabbapaṇassa akaraṇaṃ kuśalassa upasampada
 සපිත්ත පරිඤ්ඤාපනං එතං බුද්ධාන සාසනං
 Sacittapariyodāpanaṃ etaṃ Buddhānaśāsanam

හව්ගු පාදක අවිච්ඡිත්තො, එත්තන්තරෙ සත්තකායුපපන්නා
 Bhavagguṇpāḍiṇya avicchittato, etthantare sattakāyupapanna
 රූපි අරූපිව අසකුසිද්ධි සකුසිද්ධිනා දුක්ඛා පදිව්වන්තු දුක්ඛා නිබ්බුති.
 Rūpi arūpica asaṃnīdhi saṃnīdhiṇo dukkha paṇuṇicantu phusaṇṇamibbutiṃ

THE PÂLI ALPHABET.

In NÂGARÎ Characters.

❀ VOWELS. ❀

अ a, आ â, इ i, ई î, उ u, ऊ û, ए e, & ओ o.

Consonants.

क ka,	ख kha,	ग ga,	घ gha,	ङ ṅa
च ca,	छ cha,	ज ja,	झ jha,	ञ na
ट ta,	ठ tha,	ड da,	ढ dha,	ण na,
त ta,	थ tha,	द da,	ध dha,	न na
प pa,	फ pha,	ब ba,	भ bha,	म ma
य ya,	र ra,	ल la,	व va,	श sha, & ञ am

The vowels as represented above are used only at the beginning of words; and when they are added to the Consonants they are represented by symbols, which will follow. The addition of अ a to the Consonants is shown in the list of Consonants above

For the other Vowels the following symbols are respectively used —
 ॠ, ॡ, ॢ, ॣ, ।, ॥

These symbols are added to the Consonants in different positions, some following as का kâ, some preceding as कि ki, some on the top as के ke, and some below as कु ku.

As a help to the learner we give a complete list of consonants attached with all their vowel symbols —

का kâ	कि ki,	की kî,	कु ku,	कू kū,	के ke,	को ko.
खा khâ,	खि khî,	खी khî,	खु khu,	खू khû,	खे khe,	खो kho
गा gâ,	गि gi,	गी gî,	गु gu,	गू gū,	गे ge,	गो go
पा ghâ,	पि ghi,	पी ghî,	पु ghu,	पू ghû,	पे ghe,	पो gho.
या ya,	रि ri,	री rî,	रु ru,	रू rū,	रे re,	रो ro

चा cā,	चि ci,	ची ci,	चु cu,	चू cū,	चे ce,	चो co.
छा chā,	छि chi,	छी chi,	छु cha,	छू chū,	छे che,	छो cho.
जा jā,	जि ji,	जी ji,	जु ja,	जू jū,	जे je,	जो jo.
झा jhā,	झि jhi,	झी jhi,	झु jha,	झू jhū,	झे jhe,	झो jho.
भा bhā,	भि bi,	भी bi,	भु ba,	भू bū,	भे be,	भो bo.

टा tā,	टि ti,	टी ti,	टु ta,	टू tu,	टे te,	टो to.
ठा thā,	ठि thi,	ठी thi,	ठु tha,	ठू thu,	ठे the,	ठो tho.
दा dā,	दि di,	दी di,	दु da,	दू dū,	दे de,	दो do.
ढा dha,	ढि dhi,	ढी dhi,	ढु dha,	ढू dhū,	ढे dhe,	ढो dho.
णा nā,	णि ni,	णी ni,	नु na,	नू nū,	ने ne,	नो no.

ता tā,	ति ti,	ती ti,	तु ta,	तू tū,	ते te,	तो to.
था thā,	थि thi,	थी thi,	थु tha,	थू thū,	थे the,	थो tho.
दा dā,	दि di,	दी di,	दु da,	दू dū,	दे de,	दो do.
धा dhā,	धि dhi,	धी dhi,	धु dha,	धू dhū,	धे dho,	धो dho.
ना nā,	नि ni,	नी ni,	नु na,	नू nū,	ने ne,	नो no.

पा pā,	पि pi,	पी pi,	पु pa,	पू pū,	पे pe,	पो po.
फा phā,	फि phi,	फी phi,	फु pha,	फू phū,	फे phe,	फो pho.
बा bā,	बि bi,	बी bi,	बु ba,	बू bū,	बे be,	बो bo.
भा bhā,	भि bhi,	भी bhi,	भु bha,	भू bhū,	भे bhe,	भो bho.
मा mā,	मि mi,	मी mi,	मु ma,	मू mū,	मे me,	मो mo.

या yā,	यि yi,	यी yi,	यु ya,	यू yū,	ये ye,	यो ya.
रा rā,	रि ri,	री ri,	रु ra,	रू rū,	रे re,	रो ro.
ला lā,	लि li,	ली li,	लु la,	लू lū,	ले le,	लो lo.
वा vā,	वि vi,	वी vi,	वु va,	वू vū,	वे ve,	वो vo.

सा sā,	सि si,	सी si,	सु sa,	सू sū,	से se,	सो so.
हा hā,	हि hi,	ही hi,	हु ha,	हू hū,	हे he,	हो ho.
ळा lā,	ळि li,	ळी li,	ळु la,	ळू lū,	ळे le,	ळो lo.

कां kām, मिं gam, चीं cām, लुं lum, सुं sām, तें tem, सों som

नमो तस्स भगवतो अग्रतो सम्मा सम्बुद्धस्स
 Namō tassa bhagavato arahato Sammā Sambuddhassa,

बुद्धं	संरणं	गच्छामि.
Buddham	saraṇaṃ	gaṇḍhāmi.
धम्मं	संरणं	गच्छामि.
Dhammam	saraṇam	gaṇḍhāmi.
सङ्घं	संरणं	गच्छामि.
Saṅghaṃ	saraṇaṃ	gaṇḍhāmi.

पाप्मातिपाता	वेरमणी	सिक्खापदं	समादिशामि
Pāpātīpātā	veraṇaṇi	sikkhāpadam	samādiyaṃmi
अदिग्धादावा	वेरमणी	सिक्खापदं	समादिशामि.
Adiḍḍhādaṇvā	veraṇaṇi	sikkhāpadam	samādiyaṃmi.
कामेसु मिच्छात्तारा	वेरमणी	सिक्खापदं	समादिशामि.
Kāmesu miṇḍhātara	veraṇaṇi	sikkhāpadam	samādiyaṃmi.
धुमावादा	वेरमणी	सिक्खापदं	समादिशामि.
Humāvādā	veraṇaṇi	sikkhāpadam	Samādiyaṃmi.
सुगमैरयमजपमादुत्तरा	वेरमणी	सिक्खापदं	समादिशामि
Sugamērayamaḍḍhā	veraṇaṇi	sikkhāpadam	Samādiyaṃmi



सन्नपापसूय	अकरणं	कुसलस्स	उपसम्पदा
Sabbapāpaṇṇa	akaranaṃ	kusalassa	upasaṃpadā.
सच्चित्तपरियोदपन्नं		एतं	बुद्धावसासनं
Sacchittapariyodapannaṃ		etaṃ	buddhāvasāsaṇaṃ

भवशुभादाय	अवीचिहेतुतो
Bhavaṃṣupādaya	avīcīhetthato
एतन्तरे	सत्तकयूपपन्ना;
Etthaṃtare	sattakāyūpapaṇṇa;
सुखीयसन्निभो	असन्निभसन्निभो
Sukhiyasannibho	asannibhasannibho
दुक्खाप्पमन्तरो	कसन्तु
Dukkhaṃpapaṇṇaṃ	phassaṇṇa
	निबुद्धि
	nibbuti.